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Higher Education in China.

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THE interest of outside nations in China has recently centered in the possibility of her becoming a menace to the world, either through her military prowess, her spreading commerce or the emigration of her thrifty people. As to military prowess, Lord Wolsely speaks of her as the "coming nation" which will first overrun all Asia and finally measure arms with Great Britain and possibly America. As to her spreading commerce, Mr. Magee, of San Francisco, a noted writer on economic subjects, who has made a special study of the Chinese, points out that their cheapness of living and their indifference to hardship will make their skilled labor a very important factor in the trade of the world. As to the emigration of her thrifty people, this has been the chief staple in politics for quite a time in that part of the United States west of the Rockies and also in Australia. These three problems, which may be called the martial, the commercial and the numerical, are important and far-reaching; but their outcome will be largely influenced by the solution of the deeper problems of the moral and intellectual condition of the people. No nation can rise to eminence in the great family of nations unless she be superior to others in intelligence and character. Though the resources of China are illimitable, her population vast, her situation unexcelled and her awakening from the sleep of centuries unquestionable, yet her possibilities of becoming one of the influential nations of the world all depend upon her appreciation of these deeper problems and her ability to solve them. Among these problems none is more important than that of higher education, the encouragement and development of which have done so much to give their pre-eminence to the leading Western nations.

In order that we may understand clearly what is meant by the phrase "higher education in China," it is necessary for us to trace the development of education in China from its earliest beginnings, for education in some form is as old as the empire. It is important to notice, however, that in all its development it has ever had the one purpose of preparing men to fill government positions and rule the people, so that the history of education is simply the history of the different standards for the civil service examinations for promotion to official life. The earliest record is that of Shun (B.C. 2200), as given in the Shi-king. "Every three years he instituted an examination. On the third examination he promoted the worthy and rejected the corrupt" (三載考績三考黜陟幽明). This passage is explained by the commentator as meaning "that after Shun had chosen his twenty-two ministers, he established this examination to prove their merit. At stated periods he pursued this method, and it was afterwards imitated by others." This is undoubtedly the origin of the triennial examinations which have thus existed in some form for 4000 years.

The first record of the subjects in which candidates were examined, is not till the time of the Chow dynasty, about 1100 B.C. The Ritual of Chow records that "when the country was coming under civilizing agencies, the year of the triennial examinations was called the year of the great comparison." In its comment on this passage the "Youth's Learning" explains that the candidates were examined on three classes of subjects, each class embracing six divisions. The first class were the six "virtues," the second class the six "methods of conduct" and the third class the six "arts." These six arts were the rules of propriety (禮), music (樂), archery (射), horsemanship (御), writing (書) and numbers (數), and have formed the basis of all subsequent systems. These remained the only subjects for examination till the time of the Han dynasty, about 1000 years later, when, in addition to these, a more definite moral standard was required and miscellaneous questions (策問) were introduced. These questions were upon current topics, such as the geography of the empire, its politics, its waterways, its dangers, etc., etc. This standard was liberal and comprehensive. It demanded a thorough knowledge of the ancients, but this knowledge was estimated only at its proper worth and made valuable through application to their present needs. Had this system remained in vogue, China would now possess a liberal and useful education. But about 800 years later, under the T'ang and Sung dynasties (620-1280, A.D.), great changes took place. Examinations in the practical knowledge of the "six arts" gave way to essays on the value of these subjects. The essay of eight

divisions (八股) was introduced, and great attention given to poetry, odes and ancient literature. In the standard essay no originality of composition was allowed, though at first original thoughts in the style of some approved model were commonly introduced. This, however, soon passed away, and the essay remained nothing more than the re-arrangement of hackneyed thoughts in well-worn phrases. This system has remained till the present time, thus extending over a period of more than 1000 years. The reason of its great influence may be found in the intellectual strength of the literary leaders of the Sung dynasty when such men as the five philosophers—Ch'êo, the two Ch'ên, Chu and Chang—flourished. These were men of thorough culture, and, however much we may differ from their philosophy, we cannot but admire their literary ability. However, their system was narrow and closed the gate to future progress. It turned men's minds into mere memory-machines, and laid the foundation for a large share of the evils of the present school system. Nevertheless, no succeeding dynasty has been able to make any changes. When the Mongol dynasty was established by Kublai Khan, being destitute of a system of its own and ignorant of all but the arts of war, it was obliged to accept the system of the Sung dynasty. Such was the case also with the Manchus in establishing the present dynasty. During these two foreign dynasties no attempts seem to have been made to make popular the language or literature of the ruling nations, scanty as it indeed was. Their quiet acceptance of the current system has perhaps done as much as anything to maintain the literary pre-eminence of the Sung dynasty and foster pride. The conceit of the people very naturally became more intense as they saw those who had conquered China by the sword being in turn quietly conquered by her literature.

The first attempt to enlarge the scope of studies was made more than one hundred years ago, when, on account of the establishment of a Russian mission in Peking, it became necessary for China to study the language and literature of Russia. Thus, in 1758, the first class was established in the school now known as the Tung Wên Kwan, and began its study of the Russian language. After the peace of 1860 had been concluded with the foreign powers, this school was raised to the rank of a school of interpreters with departments for the study of French, English and Russian. It was soon found, however, that a simple knowledge of the language of Western countries could be of very little service, and in 1865 the school of interpreters became a college by the addition of departments in mathematics and science. About six years ago, on the joint memorial of the Tsung-li Yamên

and the Board of Rites, an Imperial Decree was issued ordering that mathematics be given a place in the examinations for the first, second and third degrees and fixing the number of candidates who would be awarded degrees. Too much importance cannot be attached to this addition, as it is the first change that has been made for more than 1000 years. Western learning was thus given a place in the civil service examinations.

In late years there has also been another influence at work in the many schools established by the missionary societies at work in China. These were commenced earlier than the government schools, and have probably contributed more to the growth of the desire for Western knowledge. They have not only taught science and mathematics and foreign languages but have also taught Christianity, which more than any other subject brings the student to an appreciation of Western customs. Apart from the question of the Chinese becoming converts to Christianity, it cannot be denied that a knowledge of the Bible is the key to the knowledge of Western methods of thought and Western civilization. If one wants to know China, and understand Chinese thought, he must study the classical works of Confucius and Mencius: and just in this same way is a knowledge of the Bible necessary to understand Western countries. Up to this time the mission schools have been alone in providing this instruction, and have thus contributed a large share to the growth of intellectual life.

In thus tracing the development of education in China, I have also made clear what "higher education" must now comprise. It embraces a thorough knowledge of Chinese literature and composition, of science, of mathematics, of at least one modern European language and of Christianity. The knowledge of Chinese literature and composition fits the student for honorable position in his own country and strengthens the memory; the knowledge of science and mathematics uproots superstition and fits the student to appreciate nature; the knowledge of a modern European language opens up a vast field of literature at the same time as it broadens the mind; and the knowledge of Christianity not only gives the basis of Western civilization but also prepares the student to know God. No one of these divisions can be omitted without stopping short of our ideal of "higher education in China."

Such an education is the demand of the times for China. She cannot progress without it. The old system which confined all thought to the limits known to the ancients, and prevented men from making new investigations lest they should discover something unknown to their ancestors, must continue to give away. In her contact with Western nations she has seen her need of such an education

in order to keep pace with them in diplomacy and trade, and has therefore embodied it in her government examinations; but her chief need of such an education is that it may work internal reforms. China's greatest dangers are not from the encroachments of outside nations but from internal abuses. Some remedy must be devised to put an end to these or progress is impossible. First, superstition, deep-rooted and all-pervading, must be dispelled. Its withering hand is laid upon everything. Lucky days must be selected for undertaking every new enterprise, regardless of the urgency; lucky sites must be chosen for buildings and graves, and even affairs of State do not escape its influence. Fung Shui has still its hold on the popular mind. Nothing can do so much to dispel this superstition as a knowledge of the method and forces of nature gained through science and mathematics. Again, something must be done to hasten China's comity with other nations and break down her literary pride. Her contempt of foreigners has usually had a literary basis, which has not wholly been without reason. Previous to her contact with Western nations, she had given her literature to all the nations she had encountered. Starting from the small state of China, which formed only a part of the present province of Shantung, she spread through all the country now known as the eighteen provinces. As one after another of the aboriginal races fell before the power of China, they all without exception accepted her literature. Even Japan and the Liuchew Islands borrowed it. But circumstances have now changed, and she must adapt herself to them. However much her literature was adapted to other nations in past times, and however quickly it was received by them, it is not suited to Western nations and makes no impression on them. China may boast of her Confucius and take up the encomium of Mencius, "From the origin of the race there has never been one like thee, Oh Confucius," but he fails to impress the Westerner as having either remarkable ability or unsullied purity of character. This higher education will furnish the ground for comity as it has already begun to do. Again, the times demand this education to assist Christianity. Christianity is in China to stay, and it brings new conditions. We do not plead that Christianity needs education to prepare the way, for we believe that God does this by the influence of His Spirit on the hearts of men, but the new conditions introduced by it makes education absolutely necessary. Converts and their children must be strengthened and broadened and come to an appreciation both of fellow mankind and of the marvellous works of God. Though the Scriptures are so plain that "he that runneth may read," yet they are so profound as to contain truths which "the ignorant and unlearned wrest to their own destruction." When the heart has been

opened to the Spirit of God, then the mind must be broadened to an appreciation of Him. This has been God's method in all ages; and if the Church of the present time but pursue it, nothing can resist its advance. To summarize: the times demand this higher education (1) to dispel superstition, (2) to hasten China's comity with other nations and break down her pride, and (3) to assist Christianity.

That there is a feeling of unrest and discontent in China's literary circles is evident from many reasons. (1) There is an unhealthy demand for a knowledge of English and other Western languages. I am not now speaking of the demand for this knowledge to equip men for the various branches of business, but of the demand among literary people. Why they desire this knowledge and to what purpose it can be used when acquired, are questions they do not stop to consider. The dry husks of their own literature are either unsatisfying or too hard to digest, and they turn elsewhere. (2) There is an immense sale of all kinds of mathematical and scientific books. At the time of the triennial examinations in the various provincial capitals, these works are especially in demand. (3) The curricula of the government schools are largely made up of Western branches. It is true these are mainly technical schools, but yet they often gather in them almost exclusively the sons of literary men. (4) Criticism is rife as to the outrageous and severe requirements of the standard (文章). Such an amount of work is required for proficiency as to exclude all other lines of study. History, philosophy, the structure of the language and similar studies, which were all highly prized in China's early times, must all give place to a system of laborious memorizing of ancient essays and a rigid conformity to their style. It thus often happens that a man who has taken high standing in perhaps the first and second degree examinations is unable to write any ordinary agreement in good form or send an approved letter to his friend. No opportunity for the use of natural abilities is afforded, and thus many are driven into business. There are many and frequent complaints at the present time both among the official and the literary classes, but all seem unable to do anything. Their only hope for promotion lies in a mastery of the approved style of essay, and they must do so or fail. It is safe to say, however, that a change would be welcomed by all.

Since the times demand this higher education, and since there is much discontent with the present system, the probabilities of a successful change are large. These probabilities are increased when we remember that the Chinese are fond of learning and that they will not shirk from new tasks if they be pleasant and useful. The first sentence of the Analects is, "Is it not a delight to study and review continually that which has been studied?"

(學而時習之不亦說乎). Students sit up late and rise early, and nothing daunts them in the pursuit of knowledge. Again, we must remember that it is not long since Europe was in the same condition as China is at the present time, but she has made great and rapid changes. Even as late as the 18th century a knowledge of Latin literature and composition with a little Greek were the highest accomplishments known to a cultured man, and a fine composition in Latin was the "*summum bonum*" of literary ability. This was as narrow as the present Chinese system, and yet, with no outside pressure, notice the development within a hundred years. What, therefore, may we not expect from China with the pressure now on her from so many sources? She will probably do as Europe has already done,—throw off her old system and take rank as an educated nation. The day of her emancipation is drawing near.

Such a day will of necessity bring about great changes. (1) There will be an abandonment of the present essay style (文章) in favor of the older and more stimulating composition (論). (2) The written language will approach nearer and nearer to the spoken language. Scholars will find it as profitable to write and study in their own spoken language as to spend years of study to acquire the obsolete written language of the classics which was in all probability very much like the spoken language of its time. (3) There will be the introduction of a simpler and more comprehensive style of writing, similar to that of the Manchus or to the Kana of the Japanese. The introduction of new terms and the narrow range of Chinese sounds will almost force such an outcome. Already for hundreds of years there has been among native scholars more or less of such a movement which, if some momentum could be given to it, would result in greater facility of writing and variety of sounds. (4) Another result will be that the present system of private pupils under teachers who are responsible to no one, must give away to a system of public schools, high schools, colleges and universities under proper state control. This will popularize education and bring it within reach of the masses. (5) Again, another result which I look for, is that education will be sought for its own sake and for its own reward. At present this is almost entirely unknown. No one studies to be a scholar; it is that he may go into business or teach a school or take his degree and enter official life. It is true that there are many scholars in the country who spend their whole time in literary pursuits, but these are usually wealthy men who have failed at the examinations. The goal of learning is official life, not culture. It will be the hardest part of the whole problem to separate learning from officialism. Did not Confucius say, "It is not easy to find one who studied for three years without

desire for official preferment (三年學不志於穀不易待也)? Is not the highest sphere possible to a cultured man that of controlling and leading his fellow men? Such are the arguments used, but it is easy to offset them with equally effective quotations from their own authors, such as, "to be fond of learning is to be within reach of wisdom" (好學近乎知). Though no such class as the German, English, or American professors of colleges is yet known in China, the new education is sure to produce it.

There is one other part of the subject which remains to be considered, and that is the relation of the missionary work of the Church to this higher education and to the institutions which are seeking to provide it. We confidently claim that this relation ought to be one of unqualified sympathy and support. Mindful of the Christian schools in the home lands, where we received our mental training for the work we are now doing as missionaries, how can we do otherwise than support these schools, which are seeking to provide similar training for the youth of China? As the Church, through the benevolence of its members, has founded and endowed schools and colleges in every part of the United States, so ought it to do in China. Perhaps the ideal method would be to wait till the native Church is itself able to build and equip such schools, but who dare say it is the only way? Are we not all members of the one family? Is not the Church of God one and indivisible though it has the rich American branch and the poor Chinese branch? Are we not approaching in one respect the apostolic usage when the infant Church "had all things in common," by pouring the wealth of our Western Churches into the equipment of splendid schools for our poor Chinese brethren? Shall we, having this world's goods, shut up our bowels of compassion against the Church of China because it is poor and lowly? Ought we not rather to exhibit by our generous benevolence the spirit of our Master, who showed the cultured men of his time that even the despised Samaritan was worthy of attention, and that their neighbor was not simply their fellow-countryman but the people of the whole world? Our duty is the same to all men, whether they be citizens of our own or some other country. Such a national Church is a misnomer. We believe in the one Holy Universal (Catholicam) Church.

Another duty of the Church is to send able representative men to the work. None are needed who have not shown special fitness for educational pursuits. It would also seem wise that men should be sent especially to this work, equip themselves as well as possible for it, and spend their lives in it. What more useful life could have been spent than that of Dr. Alexander Duff in Calcutta in founding the college of the Scotch Mission? The one hundred opinions

recently solicited by the Scotch Missionary Society as to the desirability of maintaining these schools, were almost unanimously of the opinion that to abandon them would mean incalculable injury to the Church and to India. After these fifty years of trial such men as Sir William Minor, late Gov. Sec., Sir Richard Temple and Sir William W. Hunter are unanimous in their approval of this work inaugurated by Dr. Duff. Such men accomplish a great work, and the Church ought to continue to send them.

I am not of the opinion, however, that it is the duty of the Church to provide this higher education from the ordinary funds of the missionary societies. These funds are usually given for the support of direct evangelistic work and ought to be used wholly for this purpose. Many of the saintly followers of Christ who contribute to these funds by their self-denial and out of scanty incomes, are not able to give their own children even in Christian lands such advantages as these schools offer to the heathen. These persons have reason for complaint when their gifts are used in methods other than in preaching the Gospel. However, it is usually necessary for the Church through the missionary societies to assist the schools providing this education during their early years. Teachers, and often pupils, must be supported until such a start can be made as will elicit the benevolence of the Church. Then the buildings, equipment and endowment ought to be provided by wealthy benevolent Christians as is the case in the home Churches. If after a few years a school cannot either make itself self-supporting or bring itself into such favor that it can be assured of an endowment by benevolent Christians, it is the opinion of the writer that missionary societies would have good cause for abandoning it.

Finally, I would have the Churches surround these schools with healthy Christian influences which will have cumulative force on the character of the pupils during their student life. Let each school have a pleasant sunny chapel, and let preachers be provided who can by their preaching impress truth upon the students during this formative period of their lives. If the preacher have also close relations with the school as President or Professor, he will be able by his daily intercourse with the students to lead them into purity of thought and righteousness of character. In this way higher education will accomplish its Divine purpose in the uplifting of China.

NANKING UNIVERSITY, 23rd Feb., 1892.

Bible Reptiles.

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THE Bible has no name for the collective group of reptiles, but mentions them along with fishes as the "moving creatures of the sea" (Gen. i, 20), and along with mammals as the "creeping things of the land" (Lev. xi, 29, 30; Gen. i, 25).

(1.) *Tortoise*. Though the tortoise is one of the commonest animals in Palestine it does not seem to be mentioned in the Bible. The English word occurs once only (Lev. xi, 29) in King James' version, and is used as a translation of the Hebrew צב, *tzab*. Bechart identifies this with the Arabic *dhab*, *uromastic*, a large species of lizard very common in the desert and attaining sometimes the length of two feet (Tristram). Haughton in Smith says the *dhab* appears to be the land crocodile (*Psamniosaurus*) as it is rendered by the Septuagint. Tristram, who saw the animal for himself, is probably more reliable. At any rate we may follow the Revised Version and render it "great lizard."

The Chinese versions all have 蜃蜴, which, however, is said to be the same as the 守宮 and to "change its color." (Vide *Pên Tsao* and *Kang Hi*) and is the chameleon. Its name is said by the *Pên Tsao* to be equivalent to 析易 and to denote its change of color. Perhaps 大龍子 would be a better translation, or simply 龍子 or 石龍子. The latter as figured in the *Pên Tsao* bears some resemblance to the *dhab*.

(2.) *Leviathan* (לִוְיָתָן). This word occurs five times in the Hebrew Scriptures. Tristram says in Ps. civ, 25, 26, it is used generically and is applied to cetaceous or great sea monsters; elsewhere it undoubtedly refers to the crocodile. The Chinese translators render 鱷 or 鱷魚 (except that Schereschewsky transfers the Hebrew word in Job xli.) Perhaps 鱷 is as well as we can do, unless some would prefer the 鼉龍 or gavial, which is figured in the *Pên Tsao* and described as 10 feet long and "blowing the water like clouds." (It is of some etymological interest that the upper part of this character is 單 *tan*, and Kang Hi gives *t'an* as one of the sounds of this word. With this compare Hebrew *tannin*, which is used for the crocodile in several passages, as Is. li, 9; Ezek. xxix, 3, &c.)

(3.) *Chameleon*, Hebrew כּוֹאֵךְ, *Choach*. (Lev. xi, 30 only). This is translated "land crocodile" in the Revised Version and is admitted by scholars to refer to a large lizard, probably the *Psamniosaurus scincus*, or *wasal* of the Arabs. See Robinson in Gesenius,

Tristram, &c. The Chinese versions all use 龍子, which will do if we use 大龍子 or 石龍子 for the *dhab*.

(4.) *Mole*, תִּנְשֵׁמֶת, *Tinshemeth*. (Lev. xi, 30 only). This is properly translated "chameleon" in the Revised Version. The Chinese versions all give 蜥蜴 which the 三才 Encyclopædia and Williams give as "chameleon." The 本草 refers it to the house lizard. This term will do unless 蜚蜴 be preferred.

(5.) *Dragon*, תָּנִי, *Tan*. Two different, but similar, Hebrew words are rendered "dragon" in the Authorised Version. These are *tan* and *tannin*. The latter means an aquatic or land monster, while the former probably means a "jackal," and is so rendered in the Revised Version. (See Jer. x, 22; Micah i, 8, &c.). It would be well to follow the Revised Version in rendering these words. *Tannin*, "monster," is rendered by 龍 (Mandarin), 巨蛇 (Medhurst) and 蛇 (Bridgman). Perhaps the first is the best. *Tan* is rendered "wolf," 豺狼, or "jackal," 野犬 (Medhurst.) The latter is better, or perhaps 野干, or 野狗, as 豺狼 means "wolf."

(6.) *Fenet*, אֲנָקָה, *Anáhah*. (Lev. xi, 30 only). This means the animal "that sighs or groans," and is translated "shrew-mouse" by the Septuagint and Vulgate. It is now referred to the *gecko* or fan-footed lizard. (See Tristram and Gesenius). It is properly translated by 蛤蚧 in all three versions. The 本草 says it is so called from "the sound of its voice." Williams says it is called the 雷公蛇 or "thunder snake."

(7.) *Lizard*, לֵטָאָה, *Letaah*. This is correctly rendered "lizard" in English and 守宮 in Chinese.

(8.) *Snail*, חֹמֶט, *Chômet*. (Lev. xi, 30 only). This is correctly translated sand-lizard by the English revisers; the name is probably derived from *chameton*, "the sand." The Chinese versions all have 蛇醫 (*snake-doctor*). The *Pên Tsao* says that the "snake-doctor" uses herbs to cure wounded snakes and that it dwells in grassy places and marshes. This does not suit the *chômet*, which has the sands of the desert as its habitat. It would be better therefore to select some other Chinese word to render it by. The *Pên Tsao* divides lizards into three classes: (1) those that live among the hills and rocks, (2) in grassy places and marshes, and (3) in houses. The *chômet* belongs to the first class and the "snake-doctor" to the second. The first class is called 石龍; I would therefore suggest that this term be used here instead of "snake-doctor."

(9.) *Serpent*, *Adder*, *Asp*, *Viper*, *Cockatrice*. Seven Hebrew words are used to denote the serpent tribe, and they are generally used indiscriminately in the Authorized Version. (See Tristram). In the New Testament ὄφις, the generic term, is rendered "serpent,"

while *ἐχίδνα*, any poisonous snake, is rendered "viper," and *ασπίς* (Rom. iii, 13) is translated "asp."

(a.) The Hebrew "nachash" and Greek *ὄφις* denoting the serpent tribe in general, are translated "serpent" in English and 蛇 in Chinese.

(b.) *Asp*, אֲשַׁפִּי, *Pethen*. This word occurs six times in Hebrew. The Revised Version has followed the Authorized Version and translated it "adder" in two cases (Ps. lviii, 4, 5; xci, 13). In Chinese the translators use 虺 or 虺蛇. Tristram thinks the *pethen* represents the Egyptian cobra (*naja haje*). The Chinese translations all have 虺 or 虺蛇, which is to be retained.

(c.) *Adder*, אֲשַׁפְּפוֹן, *Shephiphon*. (Gen. xlix, 17 only). This is what the Arabs call *shiphon* and is the *cerastes* or horned snake, as it is rendered in the margin of the Revised Version. The Mandarin Version has 毒虺 and the other two 虺 as for the preceding. 虺 is described as a large snake and as "enlarging its neck when angry." (See the 三才). This would apply to the cobra. Perhaps 角虺 would be the best rendering as in Revisers' margin. The 本草 mentions "snakes' horns," 蛇角.

(d.) אֲשַׁפְּפוֹן, *Achshub*, occurs in Ps. cxl, 3 only, and is rendered "adder" in both English versions and probably means some kind of a viper. It is rendered *ασπίς* in Greek, where this passage is quoted in Rom. iii, 13. The Chinese versions render it as the preceding. We might render it by 虺 or 虺, which the *Pên Tsao* says are the same; these are also said to be equivalent to the 虺.

(e.) *Cockatrice*, תַּפְּסָנִים, *Tsepha*. (Is. xiv, 29, &c.). This Hebrew word occurs five times in the Scriptures, and is rendered "cockatrice" in Authorized Version and "basilisk" in the text or margin of Revised Version. Both English terms are objectionable as referring to fabulous animals. Tristram thinks the *tsepha* may possibly be the yellow viper (*daboia xanthina*). The Chinese versions render as the preceding. It is difficult to find separate Chinese words suitable for the different varieties of poisonous serpents. Perhaps we cannot improve on the present versions, which simply render "poisonous snakes."

(f.) *Viper*, אֲשַׁפִּי, *Eph'eh*. This word occurs five times (Job. xx, 16, &c.) Tristram identifies it with the sand viper (*echis arenicola*). In Greek we have *ἐχίδνα*, viper, also five times. The Chinese versions all render 虺 or 虺, and I suppose we will find it difficult to improve on them.

(g.) *Fierly Serpents*, שָׂרָפִים, *Saraph*. (Numb. xxi, 6, 8; and Deut. viii, 15 only). The "fierly" is supposed to refer to their bite; the Septuagint renders "deadly." The Chinese versions have 火蛇 (Mandarin, Bridgman) or 毒蛇 (Medhurst). I would prefer the former.

(h.) *Fiery Flying Serpents*. This expression occurs in Isaiah only (xiv, 29 and xxx, 6). Herodotus mentions "flying serpents" (πτερωτων οφιδων οφεις υποπτεροι) as living on the trees in Arabia. (II, 75; III, 107). The Chinese versions render 騰蛇 or 飛蛇.

(10.) *Frog*, צפרדע, *Tsephardea*. Frogs are mentioned in the Old Testament only in connection with the second plague in Egypt, and in the New Testament only in Rev. xvi, 13. The Chinese versions all render 青蛙 or 蛙.

This completes the list of reptiles mentioned in the Bible.

MOLLUSCS.

(1.) *Snail*, שבלול, *Shablul*. (Ps. lviii, 8 only). In the Authorized Version *chomet*, lizard, mentioned above, is translated snail, but incorrectly. The reference is to the snail or slug which leaves a slimy track and appears to melt away as it passes along. This idea, though incorrect, also prevails among the Chinese. (See 三才 Encyclopædia.) In Chinese the Mandarin and Bridgman render 蝸 or 蝸牛, *snail*, and Medhurst 蛞蝓 or *slug*. As shellless snails are very few and scarce in Palestine, owing to the abundance of lime and the dryness of the climate, the reference would seem to be to the snail, and I would therefore render 蝸.

(2.) *Onycha*, שנהלח, *Sheheleth*. (Ex. xxx, 34 only). It is also mentioned in Eccus. xxiv, 15. The *onycha* is the *homy operculum* of many shell-fish, and derives its name from its resemblance to a finger nail in "the *strombus* tribe, from the opercula of which the perfume was collected." (Tristram). The Chinese translators seem to have been ignorant of the fact that the Chinese have a definite name for the perfume, and one exactly equivalent to the Greek, so they have all simply transliterated the Hebrew term. The perfume is described in the 本草, where it is called 甲香, which is the term which should be used in a Chinese version.

(3.) *Pearls*, ככב, *Gabish*. (Job. xxviii, 18 only). Most commentators suppose that this word should be rendered "chrystal," and so the Revised Version and the Chinese versions, except Bridgman: In the New Testament, however, pearls are often mentioned, and are translated of course 珍珠.

ANNELIDS.

(1.) *Horseleech*, עקקה, *'Alukah*. (Prov. xx, 15 only). There is no doubt that the leech is meant here; the word is derived from a root, signifying "to adhere," and the Arabic name for the leech is *'alak*. Leeches are very common in Palestine. The Chinese versions have 水蛭 (Medhurst), 蛭蟻 (Bridgman), while Schereschewsky has simply transferred the Hebrew sounds. I prefer Medhurst.

(2.) *Worm*. Several Hebrew words are so translated.

(a.) *Sás*. (Is. li, 8 only). This evidently refers to the caterpillar of the clothes-moth. The Chinese versions have 蟲, except Bridgman, who renders 蚓, which is rather an earth-worm.

(b.) רִמָּה, *Rimmah* and (c), תֹּלַעַת, *Toleah*, are used for maggots or caterpillars, perhaps interchangeably. But the first seems to refer generally to maggots, the worms which feed on decaying matter. The first is translated in the Chinese versions by 蟲 or by this and 蛆, maggot; 蚯蚓, earth-worm, is also used. In the New Testament σκολιξ is rendered by 蟲 in all the versions. If it be thought important to preserve the distinction in the terms we might use 蛆 or 蠱 for *rimmah*, and 蟲 for *toleah*.

ARACHNIDA.

(1.) *Scorpion*, צְקָרָה, 'Akrah, σκορπίος. Several species of scorpion are found in Palestine and the neighborhood. The Chinese versions all render 蝎.

(2.) *Spider*, עֲבִישׁ, Akkabish. (Job. viii, 14; Is. lix, 5). This is the spider, and is rendered in Chinese by 蜘蛛.

Another word, שִׁמְשִׁיָּה, *Semamith* (Prov. xxx, 28), is translated spider in Authorized Version, but probably means a lizard and is so rendered in the Revised Version. The Chinese versions all have 茅宮, lizard.

Collectanea.

THE MUSIC OF CHINESE SPEECH—There is in China not only an intimate association between music and poetical speech, but also between music and speech generally. The Chinese being a monosyllabic language, it depends to a great extent upon musical intonation to convey meaning. If you listen to the conversation of your Chinese laundrymen you will discover that their ordinary speech is almost as musical as the *recitativo secco* of the Italian opera. Many words in the Chinese language take from three to six different meanings according to intonation. These intonations, as Dr. S. Wells Williams forcibly urges, have "nothing to do either with accents or emphasis." They are distinctly musical, and it is much to be regretted that Dr. Williams was unable, for obvious want of the musical talent, to study them from a musical point of view, as it is all but impossible to convey a clear understanding of their nature by description.—*H. E. Krehbiel, in Century.*

CURRENTS OF THOUGHT AMONG THE NATIONS.—Rev. Dr. Win. Ashmore thus writes in *The Independent*:—"It is astonishing how quickly and seriously the throbbings of the home theological controversies are found pulsating out here. They are in Japanese heads and in Japanese pupils--quicker, almost, than the new fashions from London and Paris come into foreign society circles. It will be felt in China more slowly, and perhaps in a different way, but felt it will be. So this you need all to remember, that if the American fathers eat sour grapes the children's teeth will be set on edge in Japan and China. People at home, not a few, seem unable to get out of the old notion, like second nature to them, that Asia is a sleepy old world and nothing is going ahead. They who say this are themselves a bit open to the charge of not yet having got their eyes open. This old world is on the move; these natives have waked for the morning march; where some of them will camp at night is more than anybody here can predict. Whether it be on some elevated plateau up in purer air, or down on some low level where Oriental and Occidental exhalations blind, will depend on the energies of the Christian Churches of the West in the year now near at hand."

* * *

THE PARENTAL RELATION IN CHINA—A PAINFUL EXPERIENCE.—Shao Chiang-hsing is thirty-four years old, and has a wife and child. As a member of the Mi-mi sect, he has suffered some home persecution in past days, but has latterly been left in peace. Now that he has become a follower of Christ, the storm has burst forth again with still greater fury. A relation heard him give in his name as a candidate at a service held by the evangelist at Yangchia-chi, and carried the "evil news" at once to his wife's family. They were angry, and laid a plan to find out its truth. There had just been a death in the family, and Chiang Hsing had not yet paid the wonted ceremonial visit. A message was sent to him. It is the rule on such occasions in these parts for every mourner to bring a handful of paper money, which he burns before the coffin as an offering to the dead. Chiang Hsing came and wept before the coffin; but brought no paper for burning, offering in its place a little real money as a contribution to the funeral expenses. In answer to their angry questions as to the reason of his conduct, he avowed himself a Christian, and said that he could not worship the dead. His wife, who was at her own home on a visit, at once disowned him, and her parents declared the relationship at an end, violently thrusting him out of the house. Two days later, the father-in-law visited Shao Chiang-hsing's parents and reviled them, taunting them with the "nice son whom they had trained!" The effect was what might be

expected. The rage of these people, and particularly of the mother, was terrible. But the son stood firm. Soon after came the Christmas festival at Yensan, and Shao Chiang-hsing attended it. Being at such a distance, he was absent from home for two days; on returning home he had a painful experience. It was in vain he protested that he had done nothing wrong; that he would be justly liable to punishment had he been guilty of gambling, theft, or impurity; that his new faith was good and true, and so far I know not what the parents said. They may have told him as another was told by his mother: "I had rather you had become an opium smoker than a Christian." The poor fellow was seized by his father, who pulled him down, put his foot upon his queue, and so held him while the inhuman woman, who must be one of strong passions and powerful physique, beat him upon the back with a brick. It is some comfort to learn that this couple are not Chiang Hsing's real parents, who are dead. But they are so legally, the man being not only an uncle, but having had Chiang Hsing given to him in childhood. The case vividly illustrates the parental relation in China. I have known a man of a like age ordered by his widowed mother to lie down while she beat him until she had breath to do so no longer, and all for no definite sin, but just to gratify her evil temper; and, incredible as it may seem, he obeyed. So in this case; this man of thirty-four could not offer resistance; the parent has the power of life and death. The last news of Shao Chiang-hsing is that he has been driven from his home, and has taken refuge at the mission premises at Yensan; he is an outcast for Christ's sake.—*Rev. Jonathan Lees, in The Chronicle.*

Education a Factor in Evangelization.

BY REV. P. W. PITCHER, AMOY, A. R. M.

EDUCATION is in the air. It is the spirit of the age. The throbbing of its pulse is not only perceptible where Western civilization flourishes in vigorous life, but is becoming more and more discernible in this new, this young civilization that is springing into existence, where Oriental customs and habits have so long blasted and blighted, and darkness and ignorance have so long held high carnival.

And if education is one of the fundamental necessities in an already enlightened land, how many times intensified is the need of such a factor in the evangelization of an unenlightened nation as

this is. We hear in these days the distant rumblings of dissatisfaction with educational work in missionary enterprise. Are these the harbingers of a great opposition that will sweep in one mad stroke the educational agency from the mission field? I trust not. This is solid missionary work; and do I magnify the office too much when I say there is no more powerful advocate or counsellor before the bar of this people's conscience than Christian education? It strikes at the fountain and root of this empire in its endeavor to lead the youth "in the right way,"—the way of truth and righteousness. Are we going to provide for everything else and make no provision for the youth? That would be like putting the roof on the house first and building the foundation afterwards.

I would not and do not maintain that this agency is the only agency, much less the best or foremost or most important, nor the one to be pushed vigorously above all others; but I do insist that it is as important as the next, and to banish it would be suicidal. The Rev. W. T. A. Barber relates how he once was approached by "a dear and respected sister," who said, "It surely must be very refreshing to you when you can get away from your school and preach the Gospel!" "Preach the Gospel," he replied, "I am preaching the Gospel every day. I am not a Christian first and a school-master afterwards; I am not a school-master first and a Christian afterwards; I am a Christian school-master in and through all, trying to bring home to my pupils the fact that the faith that makes their teacher patient, that makes him thorough, that makes him true, is founded on Christ the incarnate son of God." And here as Christian school-master, I add, is afforded the grandest opportunities most inspiring of congregations for preaching Christ as you preach Him elsewhere, the Saviour of their lost and guilty race; blessed occasions for instilling in their dull, heavily ignorant laden hearts the first notes of that angel song and story, "Behold I bring you good tidings of great joy . . . for there is born to you . . . a Saviour which is Christ the Lord." Can we begin too soon to knock at *such* hearts, ground and crushed by three or four thousand years of superstition, ignorance and idolatry, till death-like stupefaction possesses every chamber of heart, mind, will and conscience? Oh! we must strike deep at the foundation, the very roots of this nation if we ever hope, by the grace God vouchsafes us, to see China amongst the redeemed. Moreover, is not education the very door to the hearts of the upper classes? We have touched but the fringes of this great garment as yet, we have succeeded in planting our guns in a few places on the outer boundaries of this vast domain, but the chief cities and the capital still remain barricaded fortresses. As we look up towards those

heights, higher than the watch towers on the mountain fortress city of Jibus they seem to us, and as insurmountable. The besieged—for besieged they are—are “infinitely self-satisfied with the accumulated intellectual pride of centuries, infinitely scornful of all that bears not the stamp of Confucian lore,” and infinitely unconcerned about their ultimate overthrow and eternal doom. The demands that came from the hosts of Jehovah for an absolute *unconditioned* surrender, are hurled back with persistent defiance and even the appeals to escape from their imminent peril and seek safety in salvation provided by God incarnated in the person of Jesus Christ seems—not yet at least—to have touched the outermost pickets of their hearts.

Dear friends, if we cannot scale the heights by one way or two ways,—church and hospital,—do not let us abandon the attack until we have run along aside the walls our educational engines of warfare. Is there not a certain literary class in China which we can no more hope will be touched by the Churches than we can hope that that other class of sick and infirm can (humanely speaking)? The sick must first feel the physician’s touch, so must these ignorant ones feel the educator’s touch before we can hope to see them forsake their ancient fortresses before we can hope that that innate conceit will be broken. And until we have brought all our instruments of warfare up to the breach already made, we need not hope to take the city. And let us not be discouraged if at such early use of this implement (for is not education a new thing comparatively, at least so, on a broad basis?) we see no great results. Like Galileo who could not prove the motion of the earth before the Inquisition, but “with clenched fists” persisted that it moved, “I know it, moves,” so we may not be able to prove that education is moving forward, and deeper and broader as well, but it does move and shall move until superstition and bigotry are swept from this nation. God speed the day when this agency shall have its full complement of men, women and buildings, so that it may accomplish the work that no other human agency seems likely to accomplish. Let there be no retention—and most of all no retrenchment—but extension of this good work. Whether it be theological seminary, college, academy or parochial school—schools especially for children of the Church, schools especially for heathen or both combined, let the watch word of them all be,—China for Christ and Christ for China.

Jan. 29th, 1892.

Proposal with Reference to United Prayer for Native Workers.

[At a meeting for prayer held in Shanghai some time ago, the question was put, If definite prayer had brought so many foreign workers into the field, would not equally definite prayer for native workers be similarly owned of God? Fuller consultation and prayer led by and by to the thought of a Prayer Union with reference to this particular subject. Amongst others, Mr. Hudson Taylor was consulted, who, while approving heartily of the object, said, Could not some one put down in black and white what is proposed, and show how it could be carried out, and we should see then how the scheme looked? In response, the following paper was written. The proposal has commended itself to some of the more experienced missionaries in Shanghai, and steps are being taken to give it practical shape. The native pastors in Shanghai, too, hearing of the suggestion, have taken it up and are themselves preparing an appeal to the native Churches of China on the subject. While details are being matured, communications from any one will be welcomed. These might meantime be addressed—Secretary, Prayer Union, care of Missionary Home, 8 Seward Road, Shanghai.]

TWO sentences spoken at the Shanghai Conference say all that need be said now upon the general subject of native help and its importance. "That we cannot go on in our work without native agency, is an axiom adopted by all our Mission Boards" [Dr. Nevius.] "The truth is that we all must have native co-labourers, trained or untrained, paid or unpaid, drawn from the people" [Schaub]. Given this necessity for native fellow-workers, the present proposal asks simply, has not the time come for a definite movement in the direction of increasing their number and suggests a way in which this might be done? The suggestion briefly put is, to take up *unitedly, regularly* and *urgently* the instruction of the Master, "Pray ye therefore the Lord of the harvest that He will send forth labourers," and to apply it in the direction of native help.

That the time is opportune for seeking this large increase of labourers, several considerations seem to suggest. To begin with, does not the large number of native Churches and the many thousands of Christians now to be found in China, make it reasonable to look for qualified workers, in numbers formerly out of the question? And does not the number of converts with Christian character and experience, and with considerable knowledge of Scripture, provide the soil upon which God's Spirit usually works in bestowing the fulness of blessing which is indispensable? Prayer for workers, in numbers which a few years ago would scarcely have been wise, seems now quite reasonable.

Then does not the large and increasing number of foreign workers, and of inland stations, at which foreigners reside, permit effective guidance and superintendence of native work, in a way not formerly possible; thus removing one great difficulty in the way of its employment?

The multiplied openings for mission work and the enlarged responsibilities arising therefrom, are matters of common remark. But can these be adequately dealt with without a great increase of native helpers? Who will say that they can?

Does not the increase of foreign workers and the larger number still expected, in response to the Conference appeals, constrain us to seek for similar multiplication of *native workers*, if these brethren are to be properly helped and supported in the field?

Again, the deepened interest in our work at home and widespread prayer for it, surely implies a sentiment which would gladly respond to such an appeal for prayer and welcome its guidance. Are there not many for example now praying for "The Thousand," who would probably be ready at the same time to urge a plea for native workers? Would not each prayer help the other?

Looking, too, to the native Church, is it not time to call the attention of its members more persistently than ever to the duty of evangelizing their heathen fellow-countrymen? Would anything be more likely to stimulate interest in, or self-consecration to, this work than united and constant prayer for evangelists?

From these considerations, as well as from others, that may suggest themselves, does it not seem as if the present were an opportune time to go together to the Lord for more labourers for His harvest?

But the question naturally arises, in what sense are we to understand the somewhat vague words "native workers" in connection with such a proposal? Is it to mean "paid evangelists" or "ordained pastors?" To restrict it to this would unduly limit our prayer and would probably create a temptation by suggesting new possibilities of employment to the native brethren. It would be well carefully to dissociate the proposal from any such thoughts as the latter. On the other hand prayer simply for such quickened zeal in the native Churches as would set all the members working in a general way, while most important, seems to lack the definiteness and special purpose needed in connection with a proposal like the present. Might not some definition like this be thought of? "*Native workers should be men so filled with the Spirit of God that whether specially employed for the purpose or not, they will make it the chief business of their life to win souls for Christ.*" Taking it thus it would imply first of all that a man would feel necessity laid upon him to preach the Gospel. He should deeply feel "the burden of souls" before he was called a worker in this special sense. But secondly, should it not be required also that this inward constraint evidence itself outwardly, so as to be recognizable by others, by intense zeal, for example, or by marked holiness of life, above all, by the fact

that God was already using him to win souls? Farther, might it not be well to give such workers a recognized position in the Church, so that they, on the one hand, might be led definitely to consecrate themselves to the work, and that the Church, on the other hand, might set them solemnly apart for it and by constant prayer claim for them the grace required? This setting apart, however, would not of necessity imply the giving up of ordinary calling more than being set apart to be an elder or local preacher. Whether the worker should be paid by the Church, or be employed by the missionary, or support himself, whether, again, he should give his whole time or only part of it to the work, are quite subsidiary questions in the present connection. The indispensable condition is manifest and acknowledged spiritual endowment, the stamp and seal of God Himself.

Now when we thus emphasise the spiritual qualifications, which God alone can give, prayer evidently becomes an important factor in the case; from our side, perhaps, the most important. Wise choice; fostering care, thorough training must never be undervalued; but *prayer* brings down the power, which is needed to make these truly effective, that power which can make men soul-winners, even when these are absent. The former conditions, in many cases, only produce "a man-made evangelist;" prayer can get for us men full of the Holy Ghost. Happily we need be satisfied with nothing less, and ought not to be. But the more we feel the necessity of having such Spirit-filled workers, and the more we long to see them in largely increased numbers, ought we not to give ourselves the more to prayer? Can we pray too expectantly for them with the large promises made to faith? But seeing that the Lord of the harvest is so likely to respond to the prayer He Himself taught, it follows that any proposal which seems likely to call out faith and prayer, has a very direct practical bearing on the matter.

The present proposal, it is hoped, is of such a practical character. It is, to invite regular and definite,—would it be too much to add,—daily prayer for native workers of this kind, and also to take steps to form a Union of those willing to join in it. Such a loving covenant would surely commend itself. Might we not expect missionaries, who know the importance of the matter, to join largely in it? And would not many Christian friends, both in China and in the home-lands, rejoice to help by uniting in this prayer? To get native Christians to join in this covenant would be of special importance. It would enlarge their thoughts and sympathies to do so, and would lead in many cases, might we not reasonably hope? to the answer we seek. The *direct* benefits of such a Union in calling out prayer and enthusiasm and effort, are obvious, and not

less so the certainty of success, when so many thus "agree as touching what they shall ask." Indirect benefits might also be expected to follow. It would quicken zeal in the native Church; it would lead to increased care in the instruction of native Christians and to further effort on the part of the missionaries to give training and help to the workers raised up in response to our prayers. Would not all this issue further in that which is so much on all our hearts,—a great extension of Christ's kingdom in China?

Another suggestion may be added in passing, namely, that it might not be unwise or unfitting to unite with this prayer for new workers, the petition that those already recognized as native helpers should receive a fresh baptism of the Spirit in order that they might grow in power and be kept from spiritual pride, declension and sin.

To enter even more into detail, the proposal is, to form a *Prayer Union*;

(1.) The *object* of which would be to pray God to raise up in the native Church many workers full of faith and of the Holy Ghost; and then to keep all such workers abiding in the power of the Spirit.

(2.) And *whose members* would engage to pray for these objects weekly at least and if possible daily.

In order to the practical organization of this scheme, it is proposed that all willing to join thus in prayer, be asked to enrol themselves as members of the Union. It might be well, too, to have a membership card printed, both in Chinese and English, to keep the matter in constant remembrance. It would be necessary to enter into communication with missionaries in the field, in order to gain their personal support, and also their help in laying it before the native Christians with such explanation and appeal as would lead as many of them as possible to join the Union and to keep on pleading with God. Efforts, too, might be made to get notices of the movement inserted into different missionary and religious periodicals, so as to awaken interest and gain members in the home-lands. Surely it would not be difficult to get some friends there willing to enrol members or act as local secretaries for the Union. Of course all this would imply that someone be found to get the scheme into active operation, or that a small committee be formed for the purpose, and probably a committee of native friends as well. Should this be done, the same committees might also obtain and circulate information as to the widening of the circle of prayer, and as to the answer God was giving, as well as in other ways seek to foster and guide the movement. Could not a small fund be raised in order that a quarterly or even monthly

sheet might be issued on points bearing on the scheme? This would be necessary for the native Christians especially to guide them in lines of prayer and to confirm their faith in connection with it. Occasional articles, both in native and foreign magazines, would also be useful in this way, could the friends conducting these periodicals conveniently insert them.

These and many other points would need to be thought about should the proposal commend itself. They are now given, not as final or exhaustive proposals, but rather as a basis for further thought and suggestion, and also it may be hoped for practical action. Hint and friendly counsel, not to speak of special prayer, are much desired in the matter. The heart of the whole proposal is, on the one hand, the deep and growing conviction that a new and mighty working of God's Spirit is the urgent necessity if we would have in numbers such native workers as we long to see; and on the other hand the assurance that God's promises being so plain and sure, we shall have such an outpouring of spiritual power when we begin "to ask in faith nothing doubting." Why should not those agreed on this point begin to ask now?

The many hard problems connected with the training of native workers and the safe and effective employment of them are not forgotten. But they need not be dealt with here, as they are common to any proposal on the matter. Concerning them, however, this remark may be permitted. Might not the difficulties which have been found to arise when we arrange a course of training, or scheme of employment, and then try to fit men into it, be largely obviated if we got the right men first, and then sought from God the power to deal with them? If we began to pray as we have now suggested, and knowing that Spirit-filled men were coming, since God answers prayer, went on further to plead for the wisdom we ourselves lacked, might we not then confidently expect to get plans that would help without hindering, and men who could effectively train the native workers and lead them out in active service? Might not a large forward movement then, made in faith under God's guidance, not only get us workers, but also lead to the solution of some of the problems which perplex us most in missionary work? For God does not usually solve difficulties while we linger discussing them. It is when we go forward at His word, even in the face of most real obstacles, that guidance is most surely given and His wonder-working power displayed on our behalf.

Finally, what manner of men would we not need to be ourselves if God were to intrust us thus with such native fellow-labourers, full of faith and of the Holy Ghost! Would not the

very prayer for them constrain us to fuller self-surrender and to a closer walk with God; above all to the longing cry for more of the Spirit for ourselves? A blessing, this again, which will surely commend all the more this invitation to prayer.

Brief Report of a Notable Missionary Address.

ON the evening of March 3rd, in Union Church, Shanghai, Rev. Dr. E. W. Parker gave a talk on the work with which he is connected in Northern India province of Rohil-Khund Methodist Episcopal Mission. The openings of the work seem most providential. Among one class of people the leading men themselves came as a delegation to ask for instruction. A small vernacular school was opened for them with a Christian teacher, who also taught the parents. Soon a second school was called for and the interest increased, but the work remained unsatisfactory until a leader was found in an educated high class Mahommedan convert, who voluntarily gave up his social position to labor among these low caste people. Under his leadership the work gradually spread, until the entire class in that vicinity became Christians. This Mahommedan young man remained with this people, and is now, after 32 years, their presiding elder; that work having grown to be a district.

Among another very large class the leader of the work was a "fakir," or priest of that people. He had been led to Christ in a distant region by another mission, but came to this place as soon as he heard of a mission being opened there, desiring to work among his disciples. While a priest in his class he had secured a large following, and all of these held him as sacred; his blessing was prosperity, his curse sickness and perhaps death. He pleaded to be appointed a preacher to his disciples, saying that many a time the people had washed his feet when he came to them from his wanderings and drank the water thus made sacred. People who had so respected him would receive him again. He soon had a call to go and live with them, and he taught their children as he had leisure from his visitations of the villages where his disciples lived. A brother priest was soon converted, and through him a lad of the chief man of the class was taught to read. Through this lad a school in the central city was established—the first school this class had ever had—and in due time the young teacher and nearly all his pupils were converted and became teachers in turn. This work so started has gone on

spreading steadily until many have been saved and multitudes have been taught and are being moved toward Christ. In another section of the country two lads were first taught. Then they taught others of their class, and they still others, until large numbers of this class have been led to Jesus.

Dr. Parker called attention to the fact that from the beginning they had made great use of Christian or evangelistic schools, with teachers who were Christians and who worked as evangelists a portion of each day. From these small primary schools they had promoted boys and girls to their boarding schools, and thus given them a good education. They had been helped in the time of their greatest need by a gentleman in Baltimore, who had supported 100 schools and had given 100 scholarships for boys and forty for girls,—for the brightest pupils drawn from his village schools into the high schools at the central city. So that now there were connected with the mission more than 500 educated men and women. These young men are found as preachers, teachers, clerks in different parts of the north-west, and are working for Jesus. Where thirty-three years ago there were no educated women and no schools for girls, there are now several hundred educated Christian women and five girls' boarding schools with quite 500 Christian girls in attendance, and scores of village schools, where girls learn also; some 20 of these girls, we learn, having graduated from their school course, have entered the Government Medical College at Agra, and several have already graduated with honor and are using their skill for Jesus.

Attention was also called to the effort made in all this work to enlist every convert in the work of saving others. The brother is sent to save his heathen brother, the father his son, the son his father, and thus all are enlisted in the work. The young men in the schools, and also the young women, are organized into bands of ready workers under proper leaders, to witness for Jesus wherever they can find an opening. Thus in many places the voluntary service is much greater than the regularly paid service.

We were also told of the grove meetings, or Christian "melas." At the most central one often over 2000 native Christians were present, encamped in little booths made of long grass on the ground. The object of these is to hold special services for a number of days in order to bring all Christians nearer to Christ and to lead nominal Christians up to a clear experience of pardon and peace. Hundreds have been converted and helped at these meetings, and the native preachers go out with new zeal and faith, fully expecting to save men. A visiting missionary of another mission attributed much of this success to the instructions and inspiration of these meetings, especially their influence on the native preachers.

Attention was called to the statistics of the mission, as showing the rate of progress. In 1859 there were two *native preachers*; in 1868, 30; in 1878, 73; in 1888, 168; in 1891, 346; in 1892, 376. The *membership*—including probationers—was, in 1859, 5; in 1868, 665; in 1878, 2526; in 1888, 7944; in 1891, 13,697; in 1892, 24,000. *Sunday-school scholars* in 1859, 0; in 1868, 880; in 1878, 6907; in 1888, 26,585; in 1891, 31,767; in 1892, 42,672 (of these 42,672, 15,889 are Christians and 26,783 non-Christians, inquirers, &c.)

Of *Christian boys* in school we had in 1859, 4; in 1868, 257; in 1878, 442; in 1888, 2027; in 1891, 4178. Of *Christian girls* in 1859 we had 8; in 1868, 168; in 1878, 715; in 1888, 1327; in 1891, 2150. The total of boys and girls in the beginning of 1892 is 9884; and the number of non-Christians and inquirers is 12,872, making a total of boys and girls in school of 22,756. The number of baptisms in 1859 were 0; in 1868, 289; in 1878, 789; in 1888, 1959; in 1891, 6038; in 1892, 14,749. The Christian community, including all adults and children now on our records, numbers 32,992. The working force includes a large number of evangelist teachers not counted in the 376 preachers. Attention was called to the fact that although these converts are from the low caste, or non-caste people, they are a thrifty independent pushing people. They ask nothing from the mission financially, but are aiding in the support of their pastors. Missionaries all over India are having their attention called to these classes, and Sir William Hunter—one of India's greatest statesmen—has called the attention of the Church at home to these non-caste tribes and classes, declaring that they are moving, and if the Christian Church did not take hold of these millions they would become Mahomedans. The most important question before the Decennial Conference of all missionaries, to meet next December in Bombay, will be, "How to save the Depressed Classes."

In answer to a question concerning the work among Mahomedans, Dr. Parker said that some of their strongest men were converts from the Mahomedans, and that in one instance a converted Maulore had followed his friends, and by his work through several years some 70 persons had been converted; but, with this exception, there had been no general movement among the Mahomedans. He also stated that many individual cases of conversion had occurred among the higher castes, but there was no such general movement as there is among the low castes.

One day while taking dinner with a magistrate, he said, "Dr. Parker, do not your native Christians pester the life out of you by their drunkenness?" and when he replied by saying that his Church required its members to be teetotalers, he answered with

very much doubt and almost scorn. After this the magistrate traveled in the northern part of the country, where he had an opportunity of observing the lives of the people in question, and on meeting Dr. Parker again he said, "I feel that I owe an apology for the way I answered you; I find what you said to be true."

In closing his remarks, Dr. Parker called attention to an event in connection with the history of his mission that occurred more than twenty years ago, that he believed had influenced their entire work. A lady, well known as "Sister Judd," a very devoted, sweet Christian woman, was ill and away in the mountains recruiting. She was led to reflect much on her own spiritual condition and that of all the missionaries, and was led out in earnest prayer and consecration, until God gave her a great blessing. She was then moved to write to the members of the mission, so that many were influenced to a fuller consecration. At the Annual Conference following, the missionaries set apart a fixed time each evening to pray for fitness for their work. God poured out His Spirit, and all received such a blessing that that Conference is often referred to as the Pentecost of the mission. This did not stop with the missionaries, but at the district meetings the native preachers and teachers were wonderfully stirred, and some came nearer to Jesus, while others became convinced that they had never been converted, and came forward and knelt at the altar among the sinners and were powerfully and gloriously renewed. From one district the flame spread to the next, until the comparatively new Church, with its ministry and missionaries, was revived and anointed. Since that Conference the missionaries of that mission have held the hour between 8½ and 10 every evening during the Conference sessions as sacred to themselves. They meet together in a quiet place for prayer and testimony and instruction concerning the fullness of blessing in Jesus Christ, that they may receive all that Jesus would give them of purity, of power and of love. It was believed that these meetings and their blessings had added much to the success of the work.

The suggestion was made that missionaries might wait too long and depend too much on their "*preparatory work*." Observation shows that God does not always work in the way we arrange, and we may have to turn away from our great structure of preparation to save hungry souls where we have done little preparatory work. May not these hungry souls be waiting even now while we are deferring the day of their salvation till our preparatory work is done? Do not put off the day of China's blessing too long. Hungry souls may need you now.

A Beautiful Letter.

[At the weekly meeting for prayer of the Shanghai missionaries, March 21st, Rev. T. Richard read the following letter to himself, from the wife of Rev. Charles H. Spurgeon. It was written just one week before the death of that eminent divine.—ED.]

MENTONE, FRANCE, *January 24, 1892.*

DEAR SIR: It falls to my lot to reply to your letter of December 7, 1891, addressed to my beloved husband. We have come to the south of France, hoping for complete restoration for the dear invalid, and he has, until this last week, been making, by God's blessing, slow but steady progress. Now, however, an attack of gout has again prostrated him, and our usual anxiety is intensified by the recollection of the dark and dreadful time through which we have so recently passed. But we *can* say, "God is our Refuge and strength, a *very present* help in trouble." He has been so good and gracious to us in the past, we can surely trust Him now, and though this fresh trial is most mysterious and grievous, we know "He hath done all things well." My abiding comfort during those terrible months of sorrowful care, was the knowledge that God loved His dear servant even more than I did, and that nothing could happen to him, not even death, unless *He* permitted and appointed it in His love and wisdom; so now this same solace consoles me, for though far from home, my dear one is in his Lord's hands and very close to His heart. I tell you all this, because of the interest and sympathy expressed in your letter; and also, because I want to bear my little testimony to the love and faithfulness of our covenant-keeping God!

Well may you point the poor Chinese to the many PROOFS of the *Divinity* of the Christian religion and "make your boast in the Lord" that there is no God like unto Him! I see by your letter that you have been a missionary for many years, so that I am sure you have had many and varied experiences, both of joy and sorrow, discouragement and success, and I felt constrained to write these few lines, just to cheer you, if possible, with the witness of one more, that every word that has proceeded out of His mouth is fulfilled in blessing to the very least of His children. It is such an unspeakable mercy to know that His will for us is *all love*, even when He seems to frown! I was very much struck with a passage I read the other day in a favourite book, and I quote it here for you, or some one else, to whom it may bring a message of spiritual help. The author had been saying to me very tender things about the *love* of God, and thus continues,

"Better and sweeter than health, or friends, or money, or fame, or ease, or prosperity, is the adorable will of our God. It gilds the darkest hours with a divine halo and sheds brightest sunshine on the gloomiest paths. He always reigns who has made God's will *his kingdom*, and nothing can go amiss to him. A great many Christians actually seem to think that all their Father in Heaven wants is a chance to make them miserable and to take away all their blessings; and they imagine, poor souls, that if they hold on to things in their own will, they can hinder Him from doing this! I am ashamed to write the words, and yet we must face a fact which is making hundreds of lives wretched."

I thought when I read this how deeply grateful I ought to be for the sweet teaching and influence of God's Holy Spirit, who has enabled me to commit all I am and have into His tender keeping, with the result of "*perfect peace*," because the mind is 'stayed on God.' Is it not a blessed thing to prove in one's own personal experience "the exceeding greatness of His power, to usward who believe?" What a grand answer to be able to give to those who doubt or disbelieve: "*I know* whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

I am very glad that you receive Mr. Spurgeon's sermons regularly, and that they are useful and helpful to you. But *he* does not send them, neither can I find your name on the long list of those to whom it is *my* joy to forward them every month; unless they come to you from me through the C. I. M.

At any rate, while they come, it does not matter from whence, but should the supply cease, I will (D.V.) immediately forward them on hearing from you. By this post I send you two precious books, worth their weight in gold (spiritually.) They have been so great a blessing to my own soul, that it gives me joy to pass copies on to those who I think will love and prize them. You will see that they are only for *daily* reading, and not intended for off-hand perusal. I found this manna best gathered in the early morning ON MY KNEES,—and I bless God for such rich and heavenly food. Need I ask you to pardon the intrusion of such a letter from a stranger? I think not. You are a warrior in the battle field, and I only a poor 'stayer by the stuff,' yet we are one in Christ Jesus. Your God is my God, your Saviour my only hope, and your eternal home will also be mine; so

I am,

Your sister in Christ,

S. SPURGEON.

Letter to a Friend on Wên-li v. Vernacular.

TIENTSIN, January 2, 1892.

MY DEAR X.: The remarks you sent me on the literary decadence of modern missionaries have an amusing look of literary self-righteousness, and evince some ignorance or forgetfulness of the actual conditions of things.

Personally, I should question the fact assumed, because I cannot accept the writer's premises. I do not regard the Wên-li as being the language of China other than as Latin is that of Western Europe, and I do not believe that there is any disposition now-a-days to underestimate its true claims.

The language of the classics is only in a modified sense the book language of modern China. That it is not the spoken language we all know. But it is not even the sole written medium in by far the larger part of the empire, though of course it is in familiar use as such among the literati.

China is like Europe in that the various provinces (or kingdoms) speak differing tongues. But it is unlike Europe in that it has one living tongue—written as well as spoken—which is so widely diffused that it has a claim to be considered the modern tongue of the people such as belongs to no mere dialect, which has a power of growth and a refinement that I suspect the dialects do not possess, and which is destined to a future for which none of them can hope. Spoken from the borders of Mongolia in the North to the far province of Yunnan in the South, and from the borders of Thibet on the West to within a few days' travel of the Babel-tongued eastern Coast line,—if China has a national language to-day, it is not the half-dead Wên-li of its literary pedants, but that which officials and people alike know as the "Kuan-hwa." As being a spoken language, the "Mandarin" fulfills the first duty of a living tongue, but as a written language it is also worthy of a high place among its peers, having a large and increasing literature. It is true that its written symbols are derived from the venerable Wên-li, that it has endless links of connection with it, and also that in the hands of some of its writers it approaches indefinitely near to the old book language even in form, but this is only what can be equally said of certain Western tongues in their relation to the Latin, and in neither the one case nor the other is the claim of the modern language to the rights and dignity of an independent existence disputable.

Such being the case, it follows that, as with French or any other language having its roots in the past, the study and effective use of modern Chinese is *conceivably possible* apart from any reference to the old Wên-li. Such masters of English as John

Bright, have become such without learning the languages of Greece and Rome. So it is possible that there may be missionaries of power and culture who have from some cause not mastered the classical language of ancient China. But since the language *in present use* is that in which their work has to be done, this should surely have their first attention rather than that which, however elegant as an accomplishment and useful as an aid to study, is not a necessity.

But do not misconceive me. I do not in the smallest degree depreciate the value of the Classics of China. I would as soon think of speaking disrespectfully of the writings of Tacitus and Horace. It may be granted that a missionary—ere he can deem himself properly equipped—should study them as thoroughly as time and strength will allow. Yet it is not simply or even chiefly a question of linguistic acquirement; it is the much greater one of a comprehension of his mental and moral environment which is involved in this. The more thoroughly a man knows the past of those to whom he speaks, the more easily will he come into touch with them, and the more truly be able to meet their present needs. All this 'goes without saying,' and I only wish to guard myself from being misinterpreted. The measure, however, in which this higher scholarship can be gained, is dependent upon various conditions. Few can or do rise to their ideal. Let us thankfully acknowledge that the many who do not need not therefore fail. Are there not some, doing good work for God and man, who know but little more of the history and literature of the land than do the bulk of the people?

But this brings me to my second denial, viz., that the study of the old book style is not undervalued by the younger generation of missionaries. "Art is long and time is fleeting," and, called to contend with an ungenial climate and other difficulties, many an earnest soldier of the cross may be pardoned if he deliberately leaves to those who have special aptitudes and opportunities this higher learning, while he goes to the poor with the message of God's love. Such conduct does not necessarily imply either idleness or incapacity. It may mean the very reverse. Still, as the years roll on, not a few even of these men gain no despicable familiarity with what may be called the antique enigmatic symbolism of the literati, and among them appear, from time to time, not unworthy successors of the great missionary scholars of the past. We need not fear that the race of these men will die out. They are to be found to-day even in the degenerate mandarin-speaking provinces.

If, however, the question be not as to the knowledge of and power to use the Wên-li, but as to the possession of a large and accurate acquaintance with the *literature* of the past,—then I fear, the race of giants is disappearing, and will, however it be regretted.

Times have changed since men like Morrison, Legge and Wylie won a clearer, wider insight into the thoughts and doings of the sages and heroes of ancient China than many native scholars themselves possess. Their successors have a freedom to carry forward the evangelization of the land for which they longed in vain, and they would be unworthy of their missionary ancestry if they did not use their freedom. But just for this reason they cannot do what their predecessors did. They have small store of leisure for literary investigations. Yet probably Morrison himself would to-day act as they are doing. "The king's business requireth haste," and it is at least as urgent a duty to build up Churches of living men as to become familiar with dead ones. I take it that this is the true and wholly honourable explanation of an undoubted fact. Gratitude should lead us to recognise that the men of whose record we are justly proud, by doing so well the work alone possible for them in early days, have made the like work less needful now, and have made, our own somewhat different task feasible. For the rest, let us remember that the true successors of the prophets are not those who copy most closely their plans and forms of labour, but those who, with a like adaptation to the claims and possibilities of a living present, are fired with a like self-forgetting loyalty to Christ and the souls He died to save.

To return to the question of Wên-li *versus* Colloquial. For more than 20 years I have hardly opened the Wên-li Bible, and we have practically little use for it in the North. I have *never* (except in the way of reference) used it in public preaching. If I did, not one in a hundred could read it with me, or even understand it when read. Happily our "Mandarin" translation is a fairly good one and is understood. In our Sunday congregations there are always a number of cultivated men present, and some of really good scholarship are among our best Christian workers. I believe the like is true of other missions. Now, it is to the point to remark that the reverence for, and interest in, the Word of God as presented to the people in the Colloquial, is markedly growing. It is not saying too much to assert that the Scripture lesson, especially when read by one of the literati of whom I have just spoken, is one of the most helpful and delightful parts of the service. The reading is followed by the bulk of the audience just as easily as is that of the English version by ourselves, and the course of an argument, age and the beauty of a passage, too, are often strikingly brought out by the admirable delivery of the reader. Whether such results would be possible, except by the use of the vernacular, is surely doubtful. For myself I am often thankful that there is here no danger of the sacred words being marred by a running translation.

There is a picture in mind as I write, which I will venture to put into words. It is of a venerable divine reading, say, the first chapter of St. Paul's letter to the Ephesians, to an English congregation in London or New York, from the yet more venerable Vulgate, and accompanying every verse with an impromptu rendering into current English! The congregation,—well, they listen, but with very varying expressions of interest upon their faces. The handful of persons conversant with the ancient language of the Church are plainly infinitely more curiously critical of the reader's accuracy and grace as a translator than thoughtful of the teaching of the apostle; while of the unlettered crowd, a few (whose memories, like those of the Chinese, are phenomenal) are mentally comparing to-day's version of the passage with others heard before, and the rest are, in proportion to their interest in spiritual things, either trying to gain a definite idea of the chapter and wishing it were easier to do so, or idly thinking of other things. A shrewd newspaper correspondent, who is present, jots down in his note-book as a subject for a telling leader, "The fatuity of ecclesiastics who dream of making popular among the masses a book which only the learned can read." And then the service closes with the singing by a trained choir of the 103 psalm admirably translated and adapted from the Hebrew into Latin Hexameters by one of the early Church Fathers!

I would rather worship elsewhere, and I think the people would, too.

Affectionately yours,

JONATHAN LEES.

Sir Edwin Arnold in speaking of the women of Japan, says: "They seem, taken all together, so amazingly superior to their men-folk as almost to belong morally and socially to a higher race."

Although so long known to Europeans, Malaysia is one of the least understood of Asiatic lands. It is no exaggeration to say that even Thibet, "the *terra incognita* of Asia," is well known in comparison.

Large quantities of the two poisons, *bharg* and *opium* (sold in 20,000 Government drug dens in the Indian Empire), are imported into England and America to be made up into mixtures and pills, quite as deleterious and enslaving to the Western as to the Eastern victims.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I send you a few lines, which were written by my brother. Perhaps they may carry comfort to some of the readers of THE RECORDER.

Sincerely yours,

H. W. BOONE.

LOVE—HUMAN AND DIVINE.

You oft say "Heart," you lightly speak of "Love";
 "Great words, what mean they?" asks a Voice above.
 "Is 'Heart,' to you, an organ? 'Love' a word
 Which speaks of duty, or of debt incurred?
 Are these expressions but the terms of old
 To signify the physical and cold?

"Has 'Heart,' with you, no tendrils which entwine
 Great objects, be they Human or Divine?
 Is 'Love' not one long yearning of the Soul—
 One eager reaching forth for some high goal?
 Is living, with you, naught but to exist,
 Having no ardent longing for the Best?

"O no! your poor Heart is not dead, but numb;
 Your lips shall yet find voice, they are not dumb;
 Though closed now, they yet shall ope and sing
 In highest, clearest notes, that 'Love is king':
 Your eyes, now dim with tears, shall one day see
 The LORD of Hosts, your GOD in Majesty.

"O faint not, then, because earth's love seems small,
 It is not now, it never can be *All*;
 It is the shadow, in the image faint
 Of what no tongue can speak, no hand can paint:
 You know not now, but you shall find above,
 Deep meaning in the truth that 'God is Love.'"

DEFINITE INFORMATION WANTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It has often appeared to me a great mistake that the Secretaries or Managers of the S. D. K. publications, Religious Tract Society, and others, do not inform their readers whether the new tracts, books or reprints are in Mandarin, Easy Wên-li or Wên-li. In the Catalogues issued with the February RECORDER, one is in the dark altogether about this. In some districts it is useless selling

or distributing "*Wên-li*" productions. Those who can only just read would find it hard to attempt a book or Tract in "*Wên-li*," and therefore I am surprised that full information is not given in these supplementary lists.

Just one more word, and this time to those who advertise specialities such as the "*Filtre Rapide*," &c. Why can't the price be given? The heading about "*A Liberal Discount to Missionaries*" is, to an extent, comforting; but to those inland it is not sufficient.

If these items of information were given, time would be saved, and business would thereby be increased.

Perhaps others think as I do.

Yours heartily,

S.

P. S.—I believe more sheet tracts would be sold if samples were sent to a representative of each mission in each mission district.

There are plenty who want tracts, but they don't know exactly what to buy until they see sample copies.

S.

A WORD FROM PEKING.

To the Editor of

"THE CHINESE RECORDER."

DEAR DR. WHEELER: Allow me to mention how greatly I enjoy *THE RECORDER*. There is an atmosphere of life and energy about it, which shows it to be a Nineteenth Century periodical. Last Saturday the February number arrived. I was surprised to find how nearly in your essay on "Why has not Christianity made Greater Progress" you agree with what I said in an essay on the following Monday evening before our Missionary Association. I think it is high time that we began to seriously meditate upon the slow progress of Christianity and throw the responsibility, not upon the fields but upon our poor cultivation, methods and lack of spiritual earnestness. "It is not in our stars but in ourselves that we are underlings." We yield to our environments, and take it for granted too much that progress *must* be slow in this difficult field.

We are trying to work out something on the "Chautauqua

Idea" for our native helpers and Christians in Peking. Already a curriculum of study has been drawn up, also a scheme for a summer school and a course or courses of lectures in the winter. This work seems necessary in ordinary self-defence, as native helpers, especially if separated from stimulating surroundings, degenerate and lose their spiritual and mental grip.

Yours sincerely,

W. S. AMENT.

March 16, 1892.

THE WORK IN KOREA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your issue of Nov. 19th you say: "*The Bombay Guardian* tells us that 'Korea presents a striking illustration of the irresistible advance of the Kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Koreans. Without having heard or seen a missionary, thousands of people have heard of Christ and turned to the service of God. These converts are the fruit of the circulation of copies of the New Testament by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria.'" You add, "We would like to obtain more definite information respecting this movement." If you will grant me a short space I will endeavour to comply with your request. After reading Mr. Ross' account of this "striking illustration" in the *Missionary Review of the World* (April, 1890), it is safe to infer that the *Bombay Guardian* got its conjectures from that article.

It is a grave doubt in the minds of the majority of Protestant missionaries in Korea as to whether there are fifty Koreans in the whole country who have been "born again." Some are not persuaded that there are even one dozen. Concerning the New Testament that is said to be the translation of the Rev. John Ross, but which is really the production of Koreans under the direction of a Mr. McIntyre and Mr. Ross, no Korean has yet been found who has any conception of its meaning. There are many words in this production foreign to the Korean language, and that which is Korean is by no means a translation of the words of God,—not even in the "concept." Somethought perhaps it might be used on the border between China and Korea, but it has been accorded a fair trial there and failed to find a man that could understand its funny sounds. It is due Mr. Ross to say

that while the Korean language possesses perhaps the simplest alphabet in the world, yet it forms a very poor written language. Only the simplest every-day terms can be used in translating, or it cannot be understood. In North Korea, where Mr. Ross' translation was largely distributed, there are about two hundred professing believers, but not more than six have been found who give satisfactory evidence of being "new creatures in Christ Jesus." Those who would witness for their absent Lord in "the uttermost part of the earth" can find "regions beyond," in Chosen, even, where the said New Testament is to be found. May such be constrained, not by glowing reports from over sanguine minds, but by the Master's "go," and the sore need of the fields all white to the harvest.

M. C. FENWICK.

WONSAN, KOREA, March 9, 1892.

Our Book Table.

Several works have been received, both in English and Chinese, consideration of which must be postponed for the present. On account of our inability to give a proper amount of time to this department of the magazine, we encourage the production of independent review articles.

The Constitution and By-laws of the China Mission of the Presbyterian Church in the United States, together with a list of Standing Rules and Precedents. Revised and adopted, 1892. Shanghai: Printed at the Presbyterian Mission Press. 1892.

This little volume is designed to answer a very useful purpose. Other missions in China might do well to

imitate the example of our Southern Presbyterian brethren in providing a manual of information that would be found helpful in emergencies, and of great practical value to every class of workers in the field. Many will think that the "Business Notices" alone are worth more than the cost of the book.

Annual Report of the East China Branch of the Religious Tract Society of London, for 1891. Shanghai: Presbyterian Mission Press. 1892.

The list of works published by this Society is not very extended, but contains some of the very best tracts and books printed in the Chinese language. The estimated

distribution for the past year is 60,000 volumes, large and small. Publications for the same period are the following: 1000 copies of Questions on Christianity; 1500 copies of Search for Truth; 1000 copies of Filial Piety; 1000 copies of Buddhism contrasted with Christianity; 10,000 page tracts on a variety of Christian subjects. The whole amount to 243,500 pages.

Report of the London Mission Hospital at Hankow, for 1891. Under the charge of A. M. Mackay, M. B. C. M., Hankow: Printed at the "Hankow Printing Office." 1892.

The work of this well-known hospital has been interrupted in consequence of the troublous times of last year. Notwithstanding, the Report furnishes a record of much good accomplished. Dr. Mackay treats very happily the objection sometimes urged against mission hospitals that they are only a baited trap for catching souls. He claims that in these institutions they "do not treat 'bodies' or 'souls,' but human beings," and throws light on his position by means of a parable. "A man walks into the consulting room of the hospital to see the doctor. What has he come for? He soon lets you know that. He has got scabies (itch). As you are looking at one of the villages which this little pest has been putting up on some part of your patient's body without ever asking his leave to do so, your eye catches a peculiar appearance in his eye, and instantly your fingers go up, forefinger of each hand, to the top of the eye ball, after which you make a mental note 't. + 1.'* Instantly you drag the man to the window, and then you take him into a dark room, if you have got

one. The patient wonders all the time what you are making this fuss about, and thinks to himself—Peering into a fellow's eye is surely a very curious way of looking for scabies! After you have finished this examination you look at the man very solemnly and say, 'My friend, there is something very seriously wrong with your eye.' He looks at you in return, just as solemnly, and says 'No matter,' and then he points to his hand and says, 'Yoh;' i.e., 'Medicine.' I know what one feels inclined to say under these circumstances, 'Bother your scabies man! Don't you know that you are in for an attack of glaucoma and may lose the sight of your eye?' The man would probably merely reply, 'Yes,' and again as calmly as ever point to his hand and say, 'Yoh.' Now supposing a doctor in this case should in his anxiety about his patient's glaucoma forget all about the scabies, that is, if the patient would allow him to do so, which a Chinese patient is not very likely to do, I would not attempt to justify the forgetfulness, but I could find it in my heart to forgive it considering the relative importance of the two maladies. Wasn't it simply cruel to add to this man's troubles by telling him that some day he might lose his sight for ever? The answer to that question depends on whether you have got a cure for his disease or not. If you have no cure, then perhaps the kindest thing would be not to tell him, but if you have a cure surely the cruel thing would be not to tell him. And a doctor's responsibility is not lessened by the fact that ninety-nine out of every hundred patients in a case of this sort will not believe that they are in any danger of losing their eyesight and will not take advice in the matter. His duty to his university or his medical school, as well as his duty to his patient, compels him to speak that which he knows and to testify to that which he has seen.

* t. + 1 Signifies to a doctor 'increased tension,' one of the signs of a very serious disease of the eye called 'glaucoma' which, 'if left to take its course, invariably leads to total destruction of vision.'

"In this little parable we have not overstated, but have very much understated, what must be regarded as the relative importance of the spiritual side of our work in a hospital; i.e., if we believe in Jesus Christ."

The Station Reports of the Central China Mission of the Presbyterian Church, U. S. A. (North) begin with a Report on the work in Soochow. This report is introduced by a notice of the riots of 1891 in Central China. The withdrawal of the ladies and children from Soochow, was the occasion of the gathering of a large crowd; but all riotous tendencies were checked by the prompt action of the District Magistrate. The following day a mob attacked a chapel of the Presbyterian Mission, but was soon dispersed by the Local Magistrate.

The Report shows that an interesting and successful work has been carried on in the country west of Soochow. The village chosen as a centre of operation "is reported far and near to have believed the foreign religion." A collector for a neighboring temple "went away empty handed."

The work in Nanking opened promisingly. But the withdrawal of the missionaries, on account of the riots, interfered with the work for the latter part of the year. Though "faithful natives kept up the work to a greater or less extent." It is worthy of note that the parents of pupils in the Girls' Boarding School were anxious to have their daughters return at the fall-opening after the riots.

The mission has three centres of work in Shanghai,—the South Gate, the Press and Hongkew. There is an organized Church at each of these places; and there are also three out-stations.

The Report from the South Gate shows that street and chapel preaching and work among the women have been carried on in connection

with the regular Sunday services. There are two Boarding Schools, which have for several years provided efficient workers, male and female, for various missions in and around Shanghai. The Sunday-school is large and flourishing. The greatest attendance during the year was 345, the average nearly 200. The day-schools have been well attended, and through the pupils access has been had to the homes of their parents.

The three day-schools in Hongkew afford the same facility for introduction to Chinese homes. The villages and hamlets in the neighborhood have been visited from time to time by the native workers. Dr. Farnham's work in connection with the Chinese Religious Tract Society is well known.

The "Mission Press" is a household word in China, but it is not generally known that there is a Church in connection with the Press, which supports its own pastor and a day-school, and assists in keeping open a street chapel.

During the year the Press printed 41,677,300 pages. Of these 2,229,500 pages are classed as miscellaneous. The remaining 39,447,800 pages were Scriptures and religious and missionary publications, tracts, &c.

The Reports from Hangchow show that promptness on the part of Chinese officials is an efficient means of preventing riots. There were many threats, but not the slightest trouble took place during the fall examinations, "though there were ten thousand scholars in the city, beside a large following of tradesmen, servants and worthless fellows." Among the inquirers is a middle aged man, who "was first interested in the Gospel in one of the street chapels." He evinces his earnestness by withstanding persecution and by bringing his son with him to Church. The Hangchow High School has already done good work in the higher education of the natives. There is

an "industrial department in carpentry" in connection with the school, which turns out not only furniture for the school, but wood-work for apparatus for experiments in physics. There has also been itinerant work, day-school work and work among the women, all of which has been successful.

The most extensive evangelistic work in the mission is that in connection with the oldest station, Ningpo, which reports on work in Ningpo and 13 out-stations. Although there were riots and persecution in one district, additions and inquirers are reported from all the preaching places. During the year two native physicians (who studied medicine in the Church Missionary Society's Hospital at Hangchow) have been employed as medical missionaries with good success in the way of increasing the interest in the Gospel. They are not only good physicians, "but seem fully as earnest in preaching the Gospel as any of our preachers."

The Ningpo Presbyterian Academy reports among its graduates a young man "who belongs to the fourth generation of an eminently pious family." There has been faithful work done among the women in itinerating and in day-schools.

Mrs. Butler in presenting her Report, speaks of it as "my last duty in connection with the school;" as her successor is ready to take it up. In closing this summary of the last of her years of faithful work, she says, "Our great aim and desire is to so train the girls as to enable them to make happy Christian homes. No better work can be done for China than to send out from our schools Christian girls who, as wives and mothers, will show what true home life is.

The Statistical Table shows that the five stations of the mission were opened as follows:—Ningpo in 1844, Shanghai in 1850, Hangchow in 1861, Soochow in 1871, Nanking

in 1875. There are also 17 out-stations.

The foreign force at the end of the year consisted of 15 ordained ministers, 1 layman, 11 wives of missionaries and 7 single ladies.

The native force consisted of 15 ordained and 14 licentiate ministers, 7 lay helpers, 14 Bible-women, 35 male and 15 female teachers.

There were 16 organized Churches. About one-half of them are entirely self-supporting. They reported 1078 communicants, an increase of 47 over deaths and removals, though there had been 104 additions during the year. Their contributions were \$1286. There were 1291 pupils in the Sabbath-schools.

The 7 boarding-schools reported an attendance of 128 boys and 107 girls; 31 day-schools reported 440 boys and 134 girls. The total number of scholars reported, including 3 students for the ministry and 12 in a woman's class, was 824.

J. N. B. S.

教人良方 *Kau Yan Leung Fong.*

This is a Manual of Domestic Medicine, prepared by the Rev. F. H. James, and intended for the use of native Christians and others who wish to use foreign medicines and do not have access to qualified physicians.

It is open to question whether a non-medical man should undertake the preparation of such a work, but the author explains in the preface how it came in his way to make a collection of simple recipes for his Church members and then to issue it in this form.

This is the first of a class of books which may become numerous, as the demand for foreign medicines increases, and may be useful if sufficiently simple, and adapted to the peculiar circumstances of those who use them.

The Kau Yan Leung Fong first treats of hygiene, and gives twelve rules for the preservation of health and the prevention of disease, embracing simple directions as to food, exercise, ventilation, cleanliness of person and dwelling, the means of avoiding contagion, &c. These sanitary rules are of universal application, and are especially important in a country like China; and it is well for missionaries to inculcate them on all suitable occasions.

The second part contains recipes for the cure of common ailments, and we have remedies for derangements of the digestive organs, lungs, kidneys, diseases of the eye, skin, for the relief of pains, rheumatism, cholera, small-pox, for diseases of children, and for disorders peculiar to females.

The important thing in a family doctor book, intended for a people so ignorant as the Chinese, is to confine the prescriptions to remedies which cannot by any possibility do harm. This holds good in regard to the majority of the recipes in this book, but there are some which contain powerful medicines, and we would advise that they should be omitted in a subsequent edition, and that remedies which are devoid of dangerous properties and are decidedly useful for common disorders, should be placed in the hands of those who wish to obtain the benefit of foreign medicines.

The range of diseases prescribed for might also be more limited, and it would be well to omit complicated disorders such as those peculiar to females, and many of those affecting children, which cannot be cured by remedies directed to one of the more prominent symptom.

Our opinion is that books of the kind, carefully adapted to the condition of the people and to the uses for which they are intended, will favor the introduction of Western medical practice into China.

No doubt some of our professional brethren will dissent from this opinion, but we decidedly approve of placing medical knowledge, as well as all kinds of knowledge, within the reach of the common people as far as it is safe to do so.

J. G. K.

The Korean Repository.

It is with much pleasure that we welcome this new aspirant for public favour. We heartily wish our old friend, brother Ohlinger, great success in his new adventure. The name and general make up of the magazine reminds one of *The Chinese Repository*, which reached its twentieth volume, and a complete set has been sold at the enormous sum of one hundred guineas! Those who now subscribe for *The Korean Repository* and preserve all the numbers, may obtain a similar large sum for the whole work some day in the future. Only those who commence with the beginning are sure to have complete sets. Now is the time to subscribe and so get the first number. The price is two dollars per annum.

The second number gives the place of honour to "Korean Schools." Then follow "A Visit to a Famous Mountain," by the Rev. Daniel L. Gifford; "To the Yaloo and Beyond," by the Rev. J. S. Gale, "The Japanese Invasion," by the Rev. G. Heber Jones; "Admiral Shufeldt's Account of the Opening of Korea," by the Rev. H. G. Appenzeller; Reviews, Editorial Notes, Record of Events, etc. The article on Korean Schools tells us that only the Chinese language is taught, and in what follows one is often reminded of Chinese schools which they closely resemble.

There are no schools whatever for the education of girls, the writer tells us, and perhaps the same might have been said of China till

following the example or provoked by the missionaries. The Chinese have, in some places, made provision for the education of the girls. Readers, fond of travels, will follow with interest the vivid descriptions of Messrs. Gale and Gifford.

In the two articles on "The Japanese Invasion" and "The Opening of Korea," the writers have rescued from oblivion some very interesting historical sketches.

We heartily congratulate the editor on the improved appearance of the *Repository*, especially the display of the advertisements.

NEW BOOKS FOR SALE AT MISSION PRESS.

天道問答 This is a Catechism of 14 pp., sold at 2 cents per copy. It is in Mandarin and has been in use for over 15 years in the North. It aims at being not destructive

but constructive, and at presenting the Gospel in such a way as to recommend it to the conscience of every man.

五洲教務 This is in 16 pp. and sold at 3 cents per copy. It is written in Easy Wên. It is meant for mandarins and intelligent scholars and native helpers generally. It contains replies to some of the most common questions of intelligent men. It gives statistics of religions and of missions and shows the bearing of different religions on the rise and fall of nations.

救世一要 This is a pamphlet of 36 pp., sold at 6 cents per copy. It gives a comparative view of educational reforms in Europe, America, Japan and India during the last thirty years, with their effect on the progress of nations. It abounds with statistics. Mandarins have been grateful for it.

Editorial Comment.

LET it be remembered that the Editor has nothing to do with the business management of this journal. All letters pertaining to subscriptions, advertisements, etc., should be sent to the Publisher.

THE information has reached us that there is among the native Christians in Shanghai a movement looking to the establishment of a church organization wholly independent of foreigners. This is interesting and significant. It is but the beginning of a trend of thought and action that ere long will take on very large proportions. It may be premature, and this first experiment should be carefully studied.

WE note with satisfaction that among thoughtful and experienced missionaries there is a growing sentiment in favor of a conservative view of Bible translation which calls for large use of existing material. Certainly every one of the versions in Chinese is a monument of painstaking and meritorious scholarship; and this is one of the reasons why the movement for a Union Bible is based in sound philosophy.

It has been justly observed that the late memorial to the throne on the subject of Christian missions, and the Imperial Edict following, are sufficient answer to the ill-advised statements of army officers

and skeptical travelers who affirm that the missionary movement in China is a failure. The Gospel as preached in this country, and the good works which illustrate and enforce its claim as a heaven-sent evangel, have challenged the attention and compelled the admiration of the Emperor and his chief counselors. Even riots and persecutions demonstrate the fact that Christianity has become a recognized power in the land.

SOME things have been demonstrated by the experience of 100 years of missionary work; and, to our mind, nothing more clearly than this,—that native agencies ought to be employed to the greatest possible extent. The large use of native helpers, under God, has resulted in the remarkable success of the Karen mission in Burma, the Telugu mission and other missions in India. The best results that have been attained in China are where native talent has been developed and employed. Not every foreigner can get into Chinese language and thought sufficiently to do effective preaching. Few missionaries can do better work than to devote their best energies and skill to the training of native evangelists.

THE newspapers state that the latest Chinese Exclusion Bill before the House Committee on Foreign Affairs, and soon to be considered by the U. S. Congress, is very stringent, and is intended to exclude all Chinese without regard to rank or occupation, except only government officials. Our deliberate conclusion is that such a measure would prove unwise from every point of view. It is devoutly to be hoped that American statesmen will consider, before it is too late, the consequences that may logically follow, involving disaster to commerce and

peril to the missionary enterprise. The prompt refusal of the Chinese government to accept Senator Blair as Minister is sufficient indication that, in the event of the passage of the proposed exclusive legislation, China will proceed to retaliate in some effective way. She can at least expel all Americans from the empire, and the civilized world would not deny the justice of the act. It is reasonable that America should restrict immigration from the East, but is it not a reproach to modern statesmanship that no better method of self-defence can be devised than one so thoroughly calculated to engender race hatred and impede the car of progress?

A RAPID survey of dynastic changes in China would perhaps go no further back than to about B.C. 220, when the last of a long line, the ruler of the original central State, was dethroned by a subject prince. The usurper, who won lasting fame as the builder of the Great Wall, consolidated for the first time some three-fourths of what is now called China Proper; but the collapse of his descent was followed by a general subdivision of the empire. Under the Han dynasty the fragments were again united, to be subdivided into Three States or Kingdoms, A.D. 220, and all to be superseded half a century later by the Chin. The imperial house under this name endured with varying fortunes till the beginning of the Fifth Century, the China of that time being, at different periods, hemmed in by no less than sixteen minor powers. Then came the partition of the country into two empires, one north and the other south of the Great River; the first dynasty of the latter having its seat at Nanking. The northern empire, holding court in Shansi, under an alien imperial family, had a tumultuous and warlike career.

The reigning family of Sui arose in 589, and China once more became united. Following the trend of events down through the T'ang, the Five Minor Dynasties, the great Sung, the Kin, the Mongol or Yüen, the Ming, and, finally, the Ching, we meet at almost every stage of our progress indications of violent disruption,—of rebellions, sometimes impotent, often successful, and always attended with deplorable exhibitions of the passions of men. There seems to have been among the Chinese almost no loyalty to the Emperor. That august personage has always been at an infinite distance from the people, regarded more with fear than reverence. For considerable periods, the stability of the country has been fairly maintained, owing to the homogeneity of its educational system; but political upheavals and local rebellions have occurred at frequent intervals; and every change of dynasty, in part or whole, has been marked by a fearful expenditure of bloodshed. Even Buddhist monks have occasionally traversed their rules forbidding all strife, hesitating not to slaughter the lawless few to save the multitude. It will thus appear that while the Chinese are essentially a peace-loving people, they are capable, under provocation, of desperate deeds, and by no means are they destitute of the qualities that go to make up military prowess. One may also notice a certain striking similarity in the history of European races with that of the Sons of Han in the struggles attending political change. There ought to be a science of comparative history,—than which no other line of research would yield richer fruits of knowledge and wisdom.

REV. DR. E. W. PARKER, of India, whose address before a company of missionaries in Shanghai is

reported in another column, writing from Japan to the Editor, gives expression to a number of ideas that we take the liberty of presenting to our readers. It is well known that, since 1850, and especially since 1858, the English government of India has afforded great relief to the common people. Dr. Parker says:—

"To-day the civil service in India is equal to that of any country in the world. The country is open, and whatever a European does is known, and in every way the country is blessed and helped by the government,—with the *one* exception of the opium and drink polity, which is bad. The difficulty, however, lies *farther back*. It is in this principle that must ever remain true, viz., a man who earns only Rs. 4 per month cannot possibly afford to pay the man who is his magistrate or judge Rs. 2000, Rs. 2500 or Rs. 3000 per month. Such a government will get *top heavy*, and some sort of unwise and perhaps immoral means will have to be resorted to in order to secure money to pay these heavy salaries. Then, add to this the army expenses in India. India would of herself require no such expense were not Russia ever on the alert; and even now India's great danger is that in case a European war should occur the army must be drawn off to watch the Russians, and the country would be left exposed. Hence the land tax is insufficient, the income tax does not make it up, and opium and whiskey are brought in to help out. In spite of all this, no country is better *governed* to-day than is India. I refer to the simple act of governing, of caring for and protecting the people."

This missionary of large experience, in the work both of education and evangelism, expresses the keen enjoyment he felt in observing methods and results in China. He complains, in a cheerful way, of the

excessive amount of labor devolved upon the missionaries of India, but can see no method of escape from the care and responsibility of success. He thinks there is even less foreign aid in the mission colleges of his own field than we are accustomed to see in similar institutions of China. Here we quote again: "But I would not cut China down. I would raise some fund to support our college without cutting down our great evangelistic work. Our schools must be supported, or we fail in the end. We will have, I think,—I almost wrote, *I fear*,—20,000 baptisms this year, and our Christian community will then number 50,000, and in three years it will number 180,000, if the Church sustains us. But what is that among our 40,000,000 in the North-west Provinces?"

Dr. Parker is very positive as to our one great need in missionary work. He would see more "saved, anointed native helpers in every department." Keeping in mind our editorial responsibility, he sends the word of exhortation: "*Harp* a little on the need of native evangelists, trained,—not in all things, but as *evangelists*,—and set apart by the anointing of the Holy Ghost. . . . There is so much that a missionary cannot do, that a saved native can do. With us one missionary costs as much as twenty native preachers, or say fifteen of the best.

(I reckon the house, the passage, the leave, etc., as well as salary), and a missionary costs as much as fifteen to twenty native preachers; and yet every one of those can do some work better even than a missionary can do it. The twenty men, costing what a missionary does, I would put under the one missionary, and he and they make *two missionaries* in cost, but they really make a mighty team. The missionary can himself do twenty times what he could do alone,—and then these all do much."

Our friend speaks of the Salvation Army movement in India with kindness and charity, but with no uncertain sound. There is a lesson of practical value for Missionary Boards as well as for workers in the field in his following statement: "Our Salvation Army folks claim to do work with missionaries as cheaply as with native preachers; but it is all a delusion. They bring out thirty men in one company (I only tested two cases, and these are *facts*). Before two years were gone, there were left in the work only seven in one company and five of the other of these sixty persons. The cost of those two companies must not be reckoned on sixty persons, but on what they save to their work, *i.e.*, twelve men and women. This makes the cost of each one now in the work equal to that of other missionaries."

Missionary News.

—On condition of their becoming Christians, Cornelius Chastelein liberated his slaves in Java. It was an odd sort of a thing to do, but the Church at Depok is a splendid monument to the eccentricity.

—The "Brotherhood of the Sea" is the name of a new society of two hundred Norwegian sea captains, who have pledged themselves

to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

—In China, it appears, at least in some hospitals, wherever a patient on returning home expresses interest in spiritual things, an evangelist is sent after him, and thus, says Dr. Main, of Hangchow, much fruit has been gathered unto

life eternal. Every year there pass through that one medical mission 10,000 patients.

—The Church at Tong-an, 30 miles north of Amoy, reports 24 accessions to church-membership and upwards of a hundred new adherents gained during the past year. The Sio-ke Church, 60 miles west of Amoy, reports 34 accessions to membership and a gain of upwards of two hundred adherents for the same period.

—The brethren of the Poa church, 7 miles from Sio-ke, have opened a new station in a valley over the mountain four miles to the south of their town. They pay part of the rental of a house to serve as a chapel; they also provide for the running expenses and expect every Sunday, according to turns for which they have drawn lots, to send two brethren with a native preacher to preach at this new chapel and the villages about.

—There is good news from Wuchang. It comes from a reliable source. (1.) An Imperial order has come down commanding that a catalogue of the Hunan publications be put into the hands of every Hien and that he have orders to arrest and if necessary summarily to execute any one disseminating them. (2.) The Viceroy has sent a Taotai to arrest Chow Han. "You must not say you can't get him; the foreigners are not to be 'done' and the thing must be put through this time." If all this is really true, it would seem that Sir J. Walsham's supersession has had a salutary effect on the Chinese.—*Rev. Thomas Bramfitt.*

—The Union Theological Seminary of the Amoy Missions, English Presbyterian and American Reformed, begins its first session in the Chinese New Year in a newly erected Theological Hall. It is a dormitory and recitation-hall in one. There are accommodations for forty students. The building

occupies quite a conspicuous site on Kolangsu island, and is a well-built, commodious structure, costing \$3000. Seventeen students are in attendance upon lectures. The hall was completed only a few days after February 24, the date on which Dr. Abeel, fifty years ago, arrived at Amoy and first expounded the word of life to the people of this island.

—During the autumn of last year, a Sz-ch'uan Mohammedan gentleman was temporarily appointed to the Mayoralty here. He won golden opinions from the people, and evinced kind feeling towards us. At the end of the Chinese year I presented him with my Arabic Testament, which he appears to have greatly valued. He showed it to the "A Hong" or minister of the mosque, and the latter now desires to possess one himself. He has preferred a request through a mutual Mohammedan acquaintance that I would find a like beautiful book for him. I promised I would endeavor to get one for him, and pass on the request to you, in the hope that you may be able to present him with a Testament, or better still, a whole Bible. The mosque ministers here are, I think, but poor, and the mosque is in a very unkempt condition. If, however, the Society cannot make him a present of one, please send me an Arabic Testament and a copy each of Psalms and Proverbs, and the account for them.—*Rev. Geo. King, of Lao-hok'eo.*

A Bible in Arabic has been forwarded as per request.—*Ed.*

—*Rev. W. P. Chalfant, Ichowfu, China:*—I am happy to be able to report from the interior of our "own hired house" that we are in quiet possession of this new station. Dr. Johnson and I reached here last Monday afternoon and are engaged in getting the repairs under way. It is rather a discouraging task to turn this motley collection

of low, unsightly buildings, most of them built with mud brick and thatched with straw, into three habitable dwellings. One is tempted to add the wish that some of the more or less friendly critics, who fear that the average missionary is having too good a time of it, might be transported to such surroundings as these, and told that they were expected to bring their wives and children to these quarters, for example, one hundred and fifty miles from the nearest foreign neighbor, and take up their permanent abode. I imagine that even after they had, with much difficulty, succeeded in putting in shabby board floors and queer shaped glass windows, they would not be inclined to look upon their situation as an enviable one, or as one specially calculated to foster a spirit of extravagance.—*The Church at Home and Abroad.*

Returned but to die.—A particularly sad death was that of Mrs Carrie L. Williams, a young wife and mother, which occurred yesterday morning about 11 o'clock on Mt. Auburn. She was the wife of Rev. E. T. Williams, at one time pastor of the Central Christian Church of this city, but recently stationed as missionary at Nankin, China. It became necessary that Mrs. Williams should undergo a delicate surgical operation, and to that end her husband brought her home, landing some two weeks ago. She was taken to Dr. Hall's private hospital on Mt. Auburn, where the operation was performed by Dr. Hall personally. The result was most favorable, the operation to all appearances having been successful. Blood poisoning set in shortly, however, ending in the death of the patient. Mrs. Williams was a noble woman, the daughter of President C. L. Loos, of the Lexington (Ky.) University, who was also once pastor of the Central Christian Church. She

leaves two bright little boys, aged respectively five and seven. Her funeral took place Sunday afternoon at 2 o'clock from the church of the bereaved husband and father's former pastorate.—*Cincinnati Commercial Gazette, February 13, 1892.*

—Rev. D. N. Lyon, in a private letter from an out-station near Soochow, says: "The Lord's work here is passing through a season of very bitter persecution. The immediate occasion is the conversion of a daughter-in-law. Her parents-in-law are determined that she shall not be a Christian, while she is equally determined that she will be. For this decision she has been several times reviled, and last night she got her first beating for Christ's sake. While they were beating her, she prayed the Heavenly Father to send the Holy Spirit to help her not to fear them, and to bear patiently and kindly this persecution for Jesus' sake. Jesus heard her prayer and kept her from getting angry. The old people are especially exercised over this matter, because she is the wife of their only son, and it is her duty to prepare the "kong-von" for them after their death. If she becomes a Christian their ancestral shrine will have to be closed, and their spirits be turned out to starve. The girl's mother joined the Church two years ago. I think she is one of Christ's lambs who has fallen among wolves and very much needs our prayers. Her persecutors seem to be incited by the devil to hinder the work from going any further, but we believe and know that all they do is only helping forward the kingdom. There is one other applicant for baptism and others who, I think, are nearing the kingdom."

THE CENTRAL CHINA MISSION OF THE
METHODIST EPISCOPAL CHURCH.

The Annual Meeting of this Mission was held in Nanking,

March 23-27. The sessions were characterized by able discussion and harmony among brethren. Reports of the year's work made frequent reference to the troublous times of last year. It was stated that in country places where formerly great numbers flocked to hear the missionary, for months after the riots it was found almost impossible to get a hearing among the people. The frightful stories told of foreigners produced a natural effect on the simple-minded villagers and peasantry. In Nanking the former condition of things had been strikingly reversed, the popular feeling now being much more friendly than ever before. In this city, and elsewhere within the bounds of the mission, prejudice has in a good measure been broken down; while new and widening opportunities are opened for the spread of the Gospel. The educational work of the mission at Nanking and Kiukiang, presents an excellent showing, and evangelistic labor assumes new vigor and promise for the near future. A striking illustration of the advance made in the ancient capital of China, so recently occupied by missionary agencies, was the large congregation of natives, numbering perhaps 400, assembled on Sabbath morning to listen to a sermon by Rev. W. C. Longden, and the company of about forty missionaries assembled in the afternoon of the same day, to whom the editor had the honor of preaching an impromptu discourse.

THE SHANGHAI ANGLO-CHINESE
SCHOOL FOR GIRLS.

This institution, under the charge of Miss Laura A. Haygood, of the Methodist Episcopal Church, South, was formally opened on the 15th of March. The occasion was signalized by the attendance of representative citizens of the foreign community, and H. E. Nieh

Taotai, together with a number of Chinese gentlemen. After a short speech of welcome by Mr. W. S. Emens, U. S. Vice Consul-general, an informal address was given by Dr. Edkins, briefly stating the history and objects of the school, when all were invited to inspect the school-rooms and dormitories. On the 16th inst. a company of ladies, present by invitation, were interested observers of the arrangements and having the opportunity of seeing in their apartments the six young girls who had entered as pupils; and they afterwards assembled in the principal school-room to hear a report of how the means to erect the building had been raised, with other items of interest, from Miss Haygood in English and from her personal teacher in the Chinese dialect, concluding with prayer by Mrs. Wheeler and the doxology. We quote from the *N.-C. Daily News*: "The McTyeire School, or, as it is called in Chinese, The Anglo-Chinese School for Girls (中西女塾), as now provisionally organised, is to have such a corps of instructors and such a course of study as will ensure the attainment of the objects of its promoters. These objects are: first, to furnish a liberal education in both Chinese and English, the latter to be optional; second, to give instruction in Western music (also elective); third, to exercise a wholesome influence upon the mental and moral habits of Chinese girls; and, last in order but first in importance, to inculcate a knowledge of the truths and principles of the Christian religion. It is, therefore, a distinctly Christian school, and though no undue influence will be used upon the minds of its pupils to induce them to profess Christianity, still its prime object will be so to teach and guide them that they shall be constrained of their own accord to believe in Jesus as the Saviour of the world. No girls are desired as

pupils whose parents object to this. As to methods of teaching and subjects to be taught, it is Miss Haygood's design to adopt as far as practicable the Western modes of class instruction and to provide liberal courses in both languages. The intention is that, in the matter of current expenses, the school shall be self-supporting. With this object in view a fee of three dollars per month is to be charged, and this will cover all the outlay necessary for a pupil boarding in the institution."

TESTIMONY OF A SECULAR JOURNAL.

The London *Times*, in reply to the criticisms of "A Chinese" in its columns, says the writer is evidently in ignorance of what the missionaries have done for China, and advises him to consult a catalogue of their publications in Shanghai and elsewhere, which, the editor says, will show him that, "whatever knowledge of any of the

sciences, arts or history of the West his countrymen possess, they owe wholly to missionaries." Then occurs the most emphatic statement, which we choose to italicize, that "*the only real interpreter of the thought and progress of the West to the millions of China is the missionary*;" and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that *these men stand as interpreters between the East and the West.*" Referring to the charitable work of missionaries, the editor says China "had no efficient hospitals or medical attendance until the missionaries established them; and, in truth, she has no other now; and when her great men, such as Li Hung-chang and Prince Chung, are in serious danger, they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them."

Diary of Events in the Far East.

February, 1892.

18th.—Li Hung-chang in two elaborately-worded and florid memorials, bristling with classical quotations and recondite allusions, renders thanks to the Emperor and Empress Dowager for the gifts which they bestowed on him on the occasion of his seventieth birthday. Those from the Emperor, who dared not send a greater number than the Empress, as he being a junior, had in a manner to give way to his senior, were as follows:—

- (1) One manuscript tablet; i.e., a tablet engraved with characters written by the Emperor himself.
- (2) A pair of scrolls likewise in the imperial handwriting.
- (3) One scroll with the character *fu*.
- (4) " " " " " *shou*.
- (5) One small Buddha (*wu liang shou fu*).

(6) One *ju-i* inlaid with jade.

(7) One dragon robe (*mang-p'ao*).

(8) Sixteen pieces of "hsiao-chüan" Chiang satin.

The Empress sent the following:—

- (1) One manuscript tablet.
- (2) One pair of scrolls written by herself.
- (3) One scroll with the character *fu*.
- (4) " " " " " *shou*.
- (5) One scroll with the two characters *shou* designed by herself.
- (6) One drawing representing the adoration of the Hsi Wong-mu, also executed by Her Majesty (*Pau-tao-hüi*).
- (7) One Buddha (*wu liang shou fu*).
- (8) One robe composed of the throat skins of sables.
- (9) One *ju-i* inlaid with jade.
- (10) One dragon robe (*mang-p'ao*).

(11) Twelve pieces "ta chuan" *Chiang* satin.

These various gifts were sent to Tientsin in charge of the Grand Secretary's nephew, Li Ching-yü, a Hanlin compiler of the 2nd class.

March, 1892.

4th.—Communication opened with the North. Nineteen steamers left Shanghai for Tientsin, taking among them, besides other cargo, some 40,000 to 45,000 bales of piece goods and 1200 native passengers.

12th.—Viscount Shinagawa Yajiro, Minister for Home Affairs, Japan, has resigned and has taken Count Ito's place as President of the Privy Council. Count Soyejima, a Saga man (Hizen), Vice-president of the Privy Council, who is in sympathy with the people's rights, succeeds Viscount Shinagawa as Minister for Home Affairs.

15th.—On the invitation of Miss Haygood, a reception was given at the McTyeire School, 21 Hankow Road, Shanghai, to H. E. the Taotai the City and Mixed Court Magistrates and the Haifang. The U. S. Consul-General, the Chairman of the Municipal Council and some other gentlemen were present and assisted at the inspection of the school buildings and the subsequent banquet.

18th.—It is rumoured that there is a deadlock in Peking, the foreign Ministers being determined to have an audience of the Emperor in the Palace itself, and the Tsung-li Yamén not being prepared to make such an important concession.

20th.—Collapse of the sill of Port Arthur Dock. It will be necessary to build a cofferdam outside and remove the caisson to examine the sill.

28th.—Cablegram from Hongkong announcing the fact that the compradore of the Hongkong and Shanghai Bank had absconded. Loss, \$600,000. Four native banks are reported to have stopped payment with a liability of a million and a half.

29th.—Arrival in Shanghai of a party of travellers, consisting of Capt. Bower, Dr. Thorold and nine Indians, who started from Cashmere last April and have traversed Tibet from west to east, entering China near Ta-chien-lu in Szechuan. The greater part of the journey was at an elevation of over 15,000 feet, and its arduous nature is shown by the fact that some 50 horses belonging to the expedition, died of exhaustion. The expedition will add largely to our geographical knowledge of Tibet.

Missionary Journal.

BIRTHS.

At Columbia, S. C., U. S. A., on 23rd January, 1892, the wife of Rev. S. J. WOODBRIDGE, of a son.

At Shih-too, Shantung Promontory, on 19th February, the wife of Mr. J. C. M. DAWSON, of a daughter.

At Shanghai, on the 8th of March, the wife of Rev. E. F. TATUM, of a daughter, Eva Rich.

At Wei-hien, on the 11th March, the wife of J. A. FITCH, of a son.

At Kucheng, on 15th March, the wife of Rev. M. G. WILCOX, Methodist Episcopal Mission, of a son.

At No. 13, Quinsan Road, Hongkew, Shanghai, China, on the 16th March,

the wife of Geo. R. LOEHR, of the Southern Methodist Mission, of a son (Geo. R., Jr.)

MARRIAGES.

On 3rd February, at Paoning, Si-ch'uan, by the Rev. W. W. Cassels, Mr. F. A. REDFERN, of Feng-siang Fu, Shensi, to Miss FLORENCE ELLIS, both of China Inland Mission.

On 2nd March, at Ch'ung-k'ing, Mr. MEREDITH HARDMAN, to Miss ELLA WEBBER, both of China Inland Mission.

On 9th March, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, Mr. W. E. SHEARER, of Cheo-kia-k'eo, Ho-

nan, to Miss BURT, both of China Inland Mission.

DEATH.

At Yangchau, on 26th February, Miss ANNIE H. SMITH.

ARRIVALS.

- ON 4th March, from U. S. A., Misses SOFIA PETERSON, ALMA STRAND AUGUSTA SAMUELSON, LIZZIE NEWQUIST, HEDVIG HOGGLUND, LOTTIE NORDEN, ELIZA PETERSON, ANNIE OLSON and CHRISTINA FRANDSEN; also Messrs. FRANK R. GUSTAFSON, A. P. LUNDGSEN and PHILIP NELSON, all from the Scandinavian Missionary Alliance, as Associates of the China Inland Mission.
- ON 5th March, Miss ISABELLA CROSTHWAITE, for Methodist Episcopal Mission, Tientsin.
- ON 9th March, Dr. and Mrs. COLTMAN and family, of American Presbyterian Mission (returned).
- ON 14th March, Rev. J. W. STEVENSON, of the China Inland Mission (returned).
- ON 16th March, from Sweden, Rev. J.

LINDBERG, of the Swedish Baptist Mission.

ON 22nd March, Mr. OSCAR SCHMIDT and Mr. FRIEDRICH MANZ, from the German Alliance Mission, as Associates of the China Inland Mission.

ON 29th March, Dr. B. CRAIGIE GRAY, for the United Presbyterian Mission, Manchuria.

ON 29th March, Mrs. M. P. GATES, connected with the Women's Branch of the American Baptist Mission Union, visiting Missions in the East.

DEPARTURES.

- ON 5th March, Rev. W. H. WATSON, of Wesleyan Mission, Hankow, wife and three children, for England; Rev. D. W. and Mrs. HERRING and family, American Baptist Mission, for America.
- ON 19th March, Miss GERALDINE GUINNESS, China Inland Mission, and Mr. D. S. MURRAY, British and Foreign Bible Society, for England.
- ON 30th March, Rev. T. R., Mrs. and Miss STEVENSON, for England.
-

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Chinese Recorder

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Rev. L. E. Wharton, D.D., Editor

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